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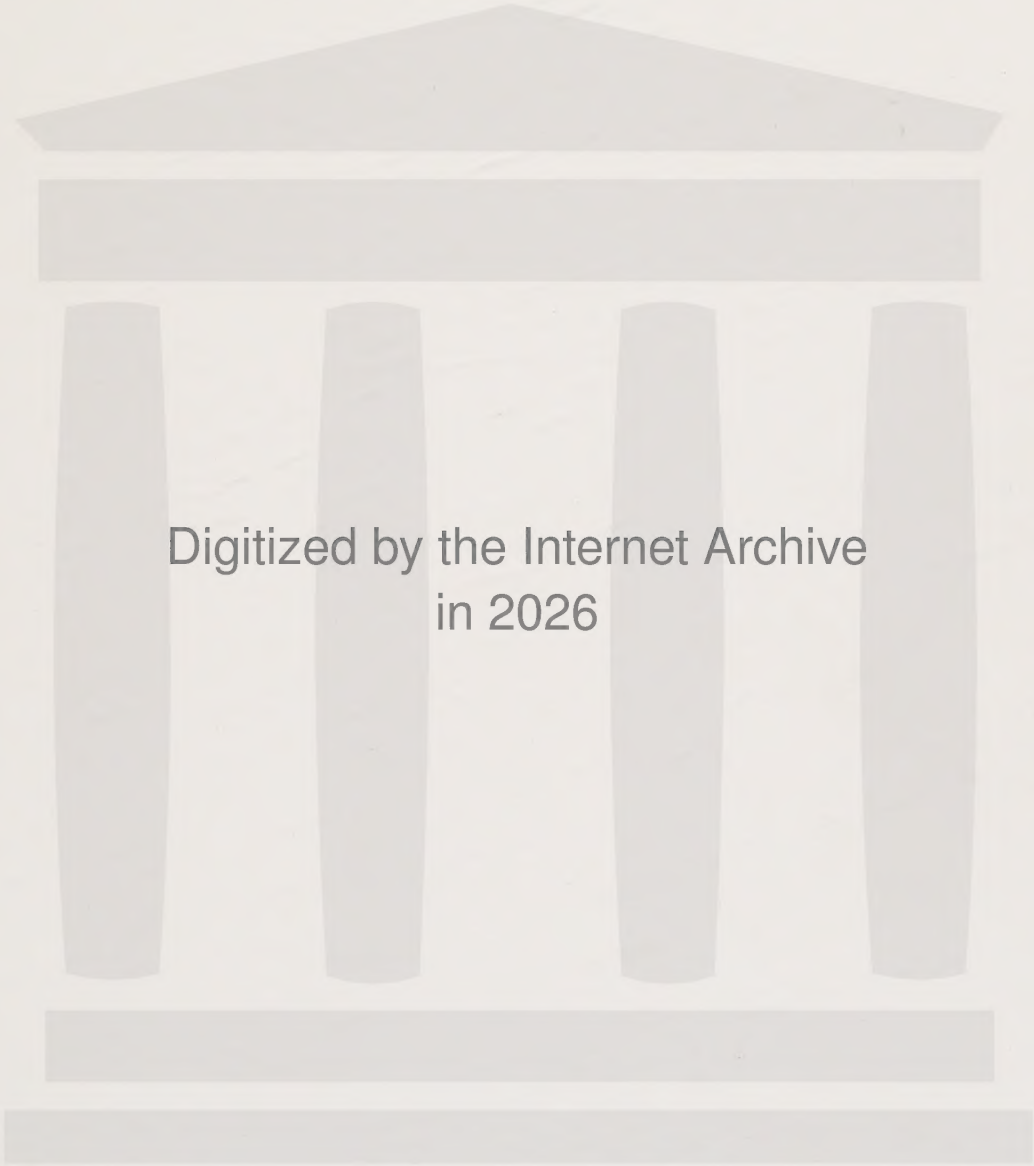
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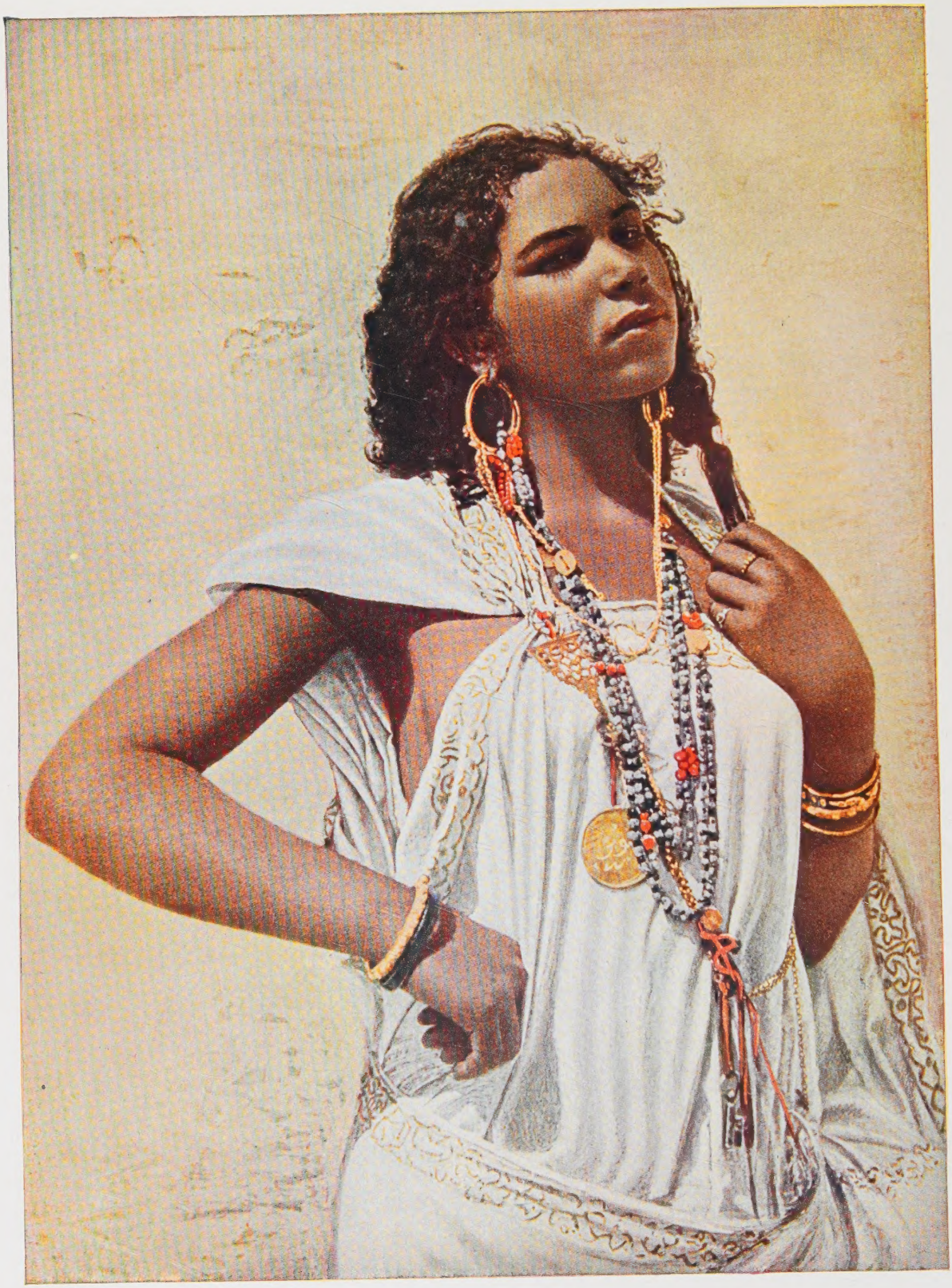

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Vol. IV

OCEANIA—ASIA—AFRICA

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INTRODUCTION.

RECENT years have witnessed a great growth of interest among the people of this country in the more distant races of mankind. Until lately our relations with the rest of the world seemed so remote and accidental that colonial expansion was a fact for which statesmen were almost apologetic. Our views of foreign politics rarely extended beyond the Continent of Europe, and we were content for the most part that they should be directed, without criticism, by the experts in Downing Street. The attention of the nation was mainly directed to internal affairs, local government, taxation, and the electorate. A great change has now taken place. The rise of new, and the decline of old, powers; the stress of commercial competition; the extraordinary expansion of Greater Britain, and the "pin-pricks" inflicted upon some of its long limbs by Continental rivals; the improved facilities for travel; the books of certain popular writers; and, above all, the growth of the imperial spirit called forth by

Photo by the Trappist Monastery, Mariann Hill, Natal.

A SWAZI WARRIOR.

the celebration of the Diamond Jubilee of the Empress-Queen,—have awakened Englishmen and Englishwomen to the fact that their island-home is but a small piece of the world, or even of the British Empire. We have begun to realise that the most promising fields of enterprise for our ever-increasing community, the most profitable markets for our wares, may some day be found in places which are now the darkest corners of the earth; and that the half-clothed savage, just emerging from the brute condition, is a human being capable of being educated, in the near future, into a customer for British trade and a contributor to the world's wealth. The confidence of the British merchant, nursed in a period of prolonged peace, has been rudely shaken by the successful rivalry of other nations, which attach more importance to commercial education. It is now perceived that, if we are to maintain a great Imperial Policy and a lasting supremacy in trade, it must be through a better understanding of the needs and characteristics of the various peoples with whom we are brought in contact.

Photo by W. & D. Downey.

KRAO.

"Krao," whose photograph we here reproduce, was a very hairy female child, from the forest of Laos, Burma, about six or seven years of age, and was exhibited in 1883 and in 1887 at the Royal Aquarium, London. The opinion was widely entertained at the time that Krao possessed ape-like peculiarities inherited from wild parents, and therefore might be regarded as a "Missing Link." The newspapers helped to spread this mistaken view. The report by Dr. J. G. Garson, published in the *British Medical Journal*, January 6, 1883, showed conclusively that extreme hairiness was almost the only peculiarity exhibited in Krao. Her parents did *not* possess this feature. Fourteen or more cases of extreme hairiness are on record; they *may* possibly be cases of "Atavism," or reversion to a low ape-like ancestor of the human race, but this view cannot yet be demonstrated. In some cases, as in that of "Julia Pastrana" (p. v), the arrangement of the teeth is abnormal.

It is of the highest importance that the British public, and especially those who are responsible for moulding its opinions and directing its affairs, should possess the widest possible knowledge of the peoples and races included in its great and worldwide empire. Sad mistakes have resulted from our ignorance, mistakes for which we have suffered severely. Everything should be done to popularise the study of Ethnology; but, unfortunately, we are in this respect as yet far behind some other nations.

A work like the present is, therefore, urgently called for at the present moment. What is required is not a scientific

treatise on Ethnology—a science as yet in its infancy, and presenting many problems that can only be solved by long and patient accumulation of facts—but a thoroughly popular book, presenting information in a concise and readable form. The subject is so vast that it has been found necessary to exclude very much matter which, however interesting to the student, did not appear to help the end in view. Hence the text which accompanies the large series of illustrations here presented deals chiefly with the physical features of the races of mankind, their clothing, ornaments, food, dwellings, weapons, habits, and customs, especially those connected with birth, marriage, and death; their modes of thought and mental characteristics; not omitting their games, sports, and pastimes. A few statistics of population, race, and religion have been added for the sake of completeness.

Photo by W. & D. Downey.

KRAO.

It is not possible to enumerate here the many valuable papers in geographical and other journals to which the writers are largely indebted, nor to the many important books of travel by which our knowledge has been so vastly increased of late years. The works of Lieutenant Peary, Dr. Sven Hedin, Dr. Gregory, Sir Harry Johnston, Stanley, Nansen, Younghusband, and others, have been of the greatest service to ethnologists, and the writers have freely drawn upon the latest and fullest sources of information.

With a view to simplicity, and the avoidance of the difficult problems of race-relationship, the various peoples described are treated from a geographical standpoint. To a large extent the geographical arrangement agrees with the purely ethnographical classification. Nearly all races, however, are mixed, there being few pure types anywhere. All the ingenious schemes of classification as yet put forward by ethnologists are provisional and temporary; but it is convenient to retain the use of such familiar terms as Caucasian, Mongolian, Polynesian, Negro, Negrito, and Papuan.

In the illustration of this subject an entirely new departure has been taken, and the author and publishers claim to have produced a work which is unique. Pictures, or wood-engravings, may sometimes be prettier, but they can never be so absolutely trustworthy as the products of the camera, which show us the natives of other climes as they live in their

natural surroundings, their dress (or want of it), their weapons, dwellings, and the tattoo-marks on their bodies, or the flesh-wounds and scars of which Australians—and some negroes—seem so proud. Such a collection of photographs from life—carefully selected so as to avoid half-castes, or very mixed types, as far as it is possible—can never be entirely superseded, even when artists of the camera discover their philosopher's stone—photography in colour. Many standard works on Ethnology are disfigured by engravings which are far from accurate, and in some cases are nothing less than parodies of the people they profess to portray. Even when a woodcut is prepared directly "from a photograph," it cannot always be trusted. However excellent the photograph may be, the engraver often entirely fails to interpret it. He has not studied anatomy, or the different types of human physiognomy, and to him there is very little difference between a Polynesian or a Papuan and an African negro. If the illustrations in so admirable and scientific a work as Ratzel's "History of Mankind" sometimes fail to convey a true idea of the type, some others, well known to the public, are far worse. The photographs here reproduced have been selected from a large collection gathered together with much labour by the author from professional and amateur photographers at home and abroad. Full acknowledgment of his obligations to many friends in connection with this work cannot be made here. In order to get as many good photographs as possible, he has visited the ethnographical collections of Paris, Leyden, Hamburg, Dresden, and Leipzig, besides Oxford and Cambridge. The ethnologists of these universities have rendered much valuable assistance.

The plan adopted is to deal first with Polynesia and Australia, passing on to the East Indies and Malay Peninsula. This affords a convenient bridge to the Continent of Asia, each country being dealt with in turn. The races of Africa will next be described; then we pass on to Europe, and finally to North and South America.

The writer has, in previous works, expressed his acceptance of the doctrine of Evolution, and he can see no sufficient reason for refusing to believe that Man has ascended from some humbler type; more than this he cannot say, because scientific problems would be out of place in the present work.

In conclusion, the writer is greatly indebted to his friends Dr. J. W. Gregory and Mr. Lydekker for the very kind way in which they have assisted him to carry out his task. Dr. Gregory, whose wide knowledge of the subject is derived both from his own travels and from his extensive study of the subject, has written the six chapters dealing with the African races; whilst Mr. Lydekker, who is so well known by his writings and researches on Natural History, Palæontology, and Anthropology, has kindly contributed the chapters dealing with the races of North, Central, and South America.

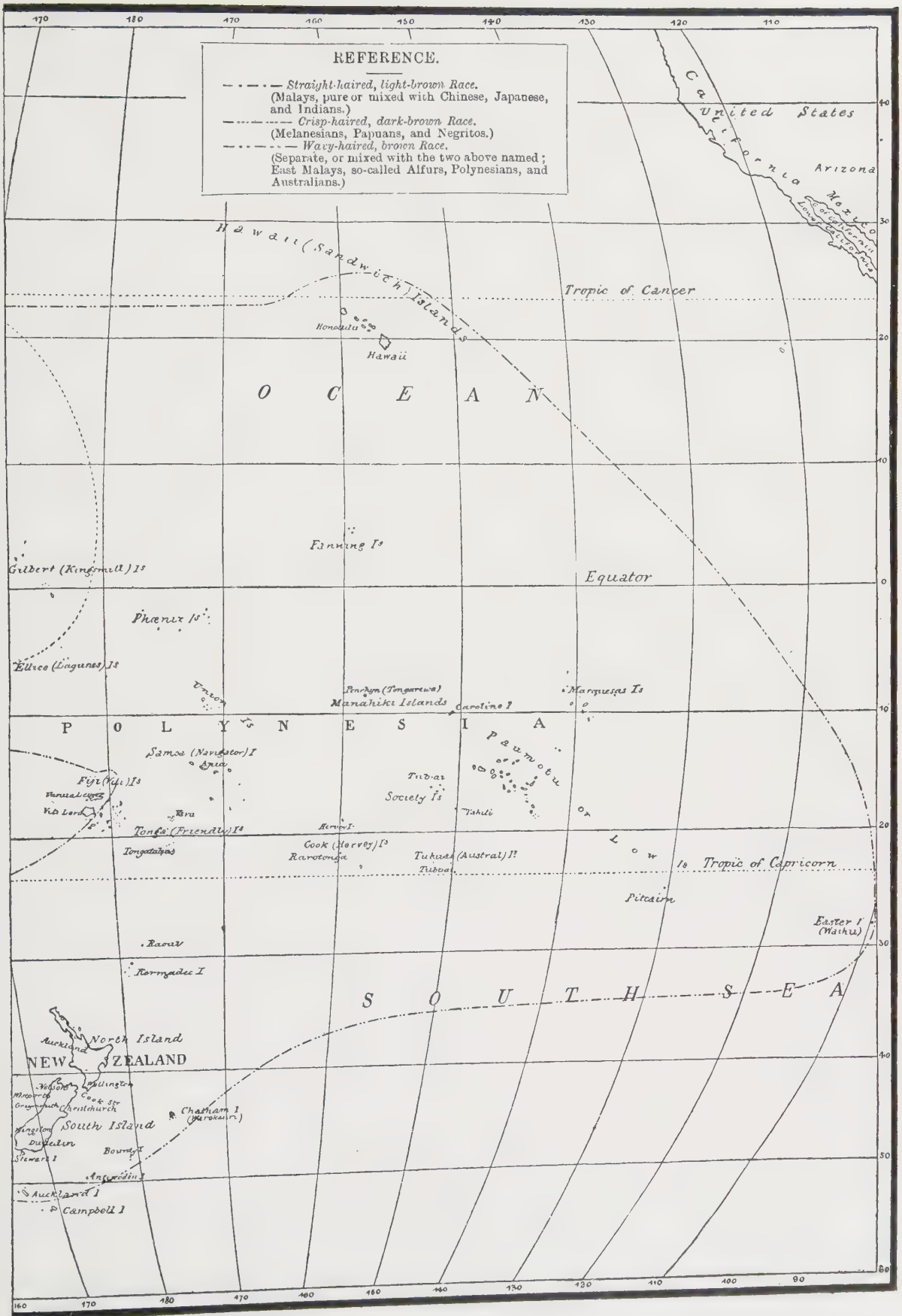
H. N. HUTCHINSON.

JULIA PASTRANA.

From a photo in the possession of the Anthropological Institute, London.

"Julia Pastrana," whose photograph we reproduce above, was born in Mexico, and died in the year 1860, after giving birth to a child, at Moscow. Both bodies were embalmed and preserved in that city, being at present in Praüscher's Museum. Her upper eye-teeth and incisors are missing.

MAP SHOWING DISTRIBUTION OF



THE RACES OF THE PACIFIC OCEAN.

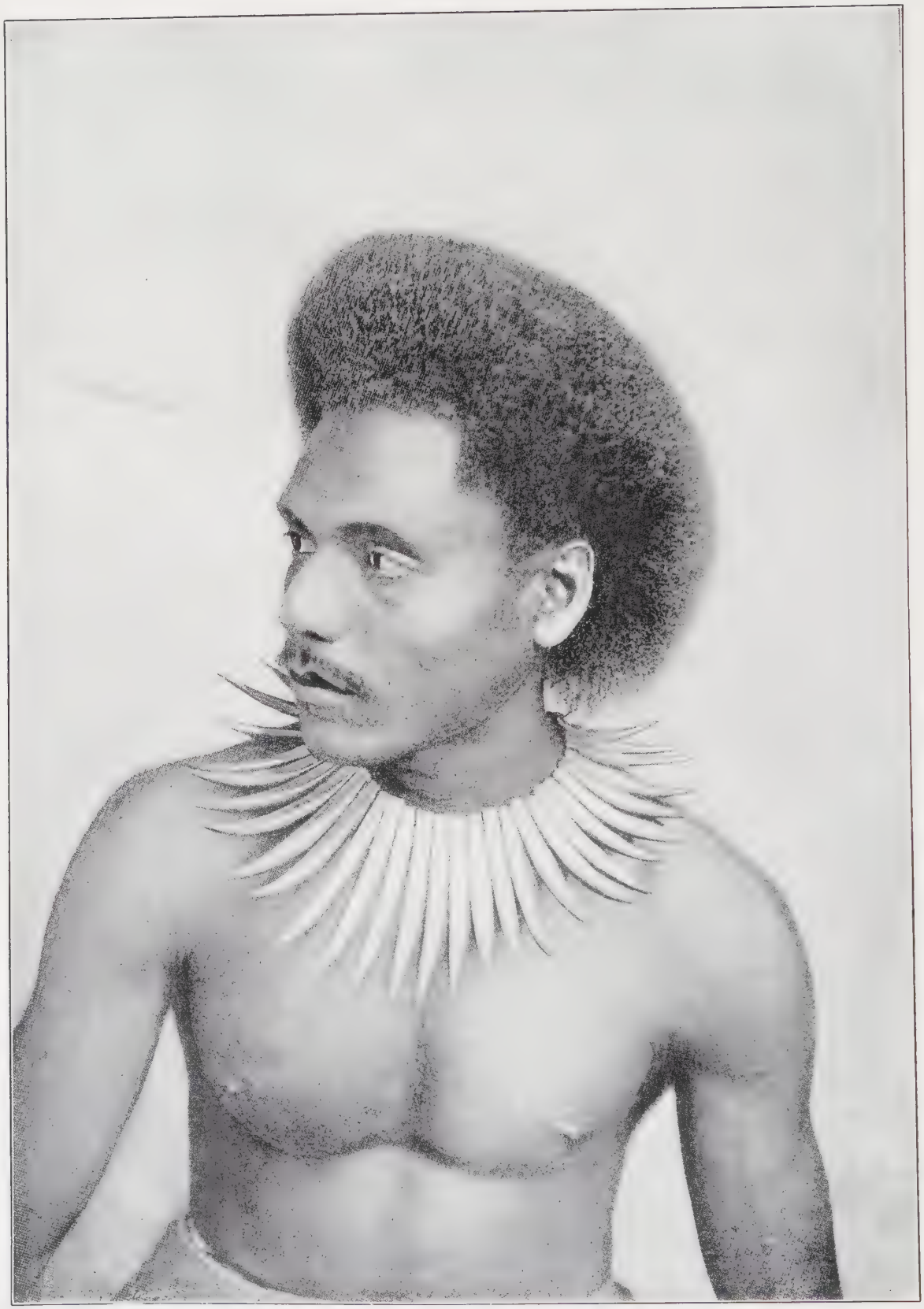


Photo by Josiah Martin, Auckland, New Zealand.

A MAN OF FIJI, WITH NECKLACE OF CACHALOT TEETH.

Photo by Henry King] *[George Street, Sydney.*

A WAR-DANCE, FIJI.

THE LIVING RACES OF MANKIND.

CHAPTER I.

FIJI ISLANDS, POLYNESIANS, POLYNESIAN RELIGION, TONGA OR FRIENDLY ISLANDS, SAMOA, HERVEY ISLANDS, SOCIETY ISLANDS, PITCAIRN ISLAND, AND SANDWICH ISLANDS.

FIJI ISLANDS.

The inhabitants of Fiji—a group of more than two hundred islands in the South Pacific—are properly classified as Papuans; but since they form a sort of link between the Papuans and the Polynesians, it is convenient to describe them first before treating of their neighbours on the east and west. They have greatly declined in numbers since white men brought them the vices and the diseases of civilisation. In 1859 the population of the islands was estimated at 200,000; and in 1897, 122,000. Of this last number about 100,000 were Fijians, and 2,300 Polynesians. The people are dark-coloured, frizzly-haired, tall, and muscular; altogether a decidedly fine race. Some of them exceed a height of six feet. Their complexion varies from dark brown to the chocolate colour of the Papuan. Their features are more regular than those of the latter. They use the bow and arrow, and also make pottery, both of which arts are foreign to the true Polynesian.

The men of Fiji devote a great deal of time and attention to dressing their hair. Nearly every chief has a hairdresser, who operates upon him every day, sometimes for several hours. The reader will gather from our illustrations some idea of the effect produced. The hair is naturally strong and somewhat wiry, and therefore capable of retaining its position at a distance of more than six inches from the head. Its frizzly nature is due to each individual hair being elliptical instead of circular in cross section, and thus tending to twist. As might be expected, much ingenuity is expended in devising different methods of dressing the hair. It is dyed in various colours—black, red (in several shades), and ashy white. A chief sometimes

protects his enormous mop of hair by a kind of turban, made of very delicate bark-cloth (*masi*), nearly as thin as gauze. This bark-cloth is also used for dress, being wrapped round the body so as to form a loin-cloth, and to fall behind in a kind of sash and in front like an apron. The women wear a broad band of beautifully variegated braidwork, also made of bark-fibre. This garment, known as the *liku*, is fastened round the waist with a fringe hanging from the lower edge at least three inches. Young girls wear very narrow fringe, and at the time of marriage this is increased in depth until it reaches half-way down to the knees, and it entirely surrounds the body. On becoming a mother, the woman wears an apron reaching down to the knees, or rather lower. Formerly paint was largely used for decorating the person, the favourite colours being black, white, and red. Some of the dandies favoured very piquant devices. They are all fond of wearing flowers, weaving them into

Photo by Henry King] [*George Street, Sydney.*

A GRASS HOUSE, FIJI.

strings, and passing them like belts over the shoulder and under the arm; also as chaplets for the head. Tattooing was until recently practised, but almost exclusively by the women, whose fringe, or apron, hid most of it, except when the fingers or the corners of the mouth were tattooed. In the matter of ornaments the Fijians are not very lavish, and do not load themselves as some of the Papuan tribes do. The frontispiece shows a man wearing a necklet of the curved teeth of the *cachalot*, or sperm whale, more or less cut into a square shape at the base, and probably derived from young whales. In other cases, however, bits of tortoise-shell, dogs' teeth, or the jaws of the bat are used. A large breast-ornament of pearl-shell is sometimes worn. The ear-ornaments are often of great size, so that it is necessary to stretch the lobe of the ear round the ornament, as in the case of the Solomon Islanders. The ornament itself may be a white cowry, a cylinder, disk, or large ring—some of the rings being as much as ten inches in diameter. The natives often used to mark their bodies

Photo by Josiah Martin] A WOMAN OF FIJI. [*Auckland, New Zealand.*

Photo by Josiah Martin] [*Auckland, New Zealand.*

NATIVES MAKING FIRE, FIJI.

with scars, as the Australians do to this day. Finger-rings, armlets, and anklets are still worn, but the old native customs in dress are rapidly dying out.

The Fijians have an abundant supply of food. From the sea they obtain plenty of fish, turtles (of which they are very fond), crabs, and shell-fish. The soil produces yams, tomatoes, bananas, cocoanuts, and bread-fruit in considerable quantity. An intoxicating drink is produced from the root of a tree of the pepper tribe (*Piper methysticum*). They are very fond of feasting and giving entertainments on a large scale, and on these occasions their manners are extremely polite, and the utmost good-feeling prevails. Everything is done according to a strict code of etiquette; indeed, there is no part of the world where etiquette is carried to a greater extent, or where it is more intimately interwoven with every action of ordinary life.

There are various modes of salutation, which differ according to circumstances. When two people of equal rank meet early in the day, the correct phrase is "Awake!" or "You are awake!" Whereas in the evening they will say, "Sleep!" or "Go to sleep!" When the master of a house receives a visitor from a distance, he claps his hands three or four times, exclaiming, "Come with peace from your home." In offering a present they modestly remark, "I have nothing to offer you but this gift as an expression of my love for your children." Every kind of present must be offered in some set form of words, varying according to the nature of the gift.

Although the Fijians may be said to be in many respects a civilised people, yet within recent times they displayed a most reckless disregard of the sanctity of human life, and cannibalism was practised on a very large scale. Almost incredible cruelties took place in connection with their cannibal feasts, and even natives who professed to be converted to Christianity were liable at times to break out and revert to the old customs. King Thakombau, for example, became nominally a Christian; but on visiting in his war-canoe a district under his rule, he was invited to walk through a double row of living victims —men, women, and children of all ages—suspended by their feet, and placed there so that he might choose those which were most to his fancy. The king, notwithstanding his recent profession of Christianity, fell in with the local customs, and condescended to accept this horrible offering, touching with his club those unfortunate wretches whom he thus marked out for slaughter. Cannibalism was so ingrained in their nature that some individuals proudly boasted of the number of human bodies they had consumed, and one chief, who had "beaten the record," as we should say, was held in great respect, and received the nickname of the "Turtle-pond," thus comparing him with a pond in which

Photo by Josiah Martin] [*Auckland, New Zealand.*

A MAN OF FIJI.

many turtles are kept. This man adopted a curious way of keeping his record. Every time he consumed a human body he set up a stone, and it is said that when he died his son counted no fewer than 900 stones. Human flesh was considered the greatest luxury, and friends and relatives were occasionally sacrificed. At great feasts sometimes as many as twenty human bodies were cooked. Slaves were kept for the purpose; but when a chief demanded "long pig" nobody was safe, because his attendants would rush out and kill the first person they happened to meet. The women were very seldom permitted to partake of human flesh.

The reader is probably aware that the practice of cannibalism is not based simply on the appetite for human flesh, and that the idea underlying this revolting custom, in all parts of the world in which it has been practised, is that when a man eats another man he assimilates the victim's qualities, it may be physical strength, courage, cleverness, or cunning. Hence it was considered highly desirable to catch a brave enemy and to eat him, in order to partake of his bravery.

It is not surprising to learn that years ago human sacrifices were very frequent, and often on a large scale. Every important event was attended by one or more sacrifices. When a chief built a war-canoe, numbers of slaves and others were sacrificed in order to bring "good luck." A big canoe belonging to a chief was dragged along to the sea over the bodies of a number of men lying side by side to act as rollers. Of course they were killed by the weight of the canoe; and afterwards their bodies were baked and eaten. Like "Koko," in Mr. Gilbert's delightful Japanese opera, some chiefs kept "a little list" secretly of people to whom they were not particularly attached; and when the occasion demanded "long pig," some of these black-list men were sacrificed without any warning.

The Fijians, like many other primitive people, have no fear of death. In heathen times,

Photo by Thos. Andrew] *[Apia, Samoa.*

A QUIET GAME OF SPELLICANS (VAVA, TONGA ISLANDS).

when a man became feeble from old age, or any other cause, he asked his sons to strangle him. Indeed, this act was considered a filial duty. To be strangled by one's children, or to be buried alive by them, was considered a highly honourable way of dying. The people being of a really affectionate nature were unwilling to see their parents dragging out a useless existence; death was considered preferable to infirmity, for these people firmly believed that their condition after death in the spirit world would be entirely dependent on their state at death. Therefore, however strange and cruel such a practice may appear when judged by our own standards, it may be considered as simply the logical consequence of firmly rooted ideas. In judging of the manners and customs of alien races, it is only fair to make great allowances for their idiosyncrasies, and to remember always that their standpoint is generally very different from ours.

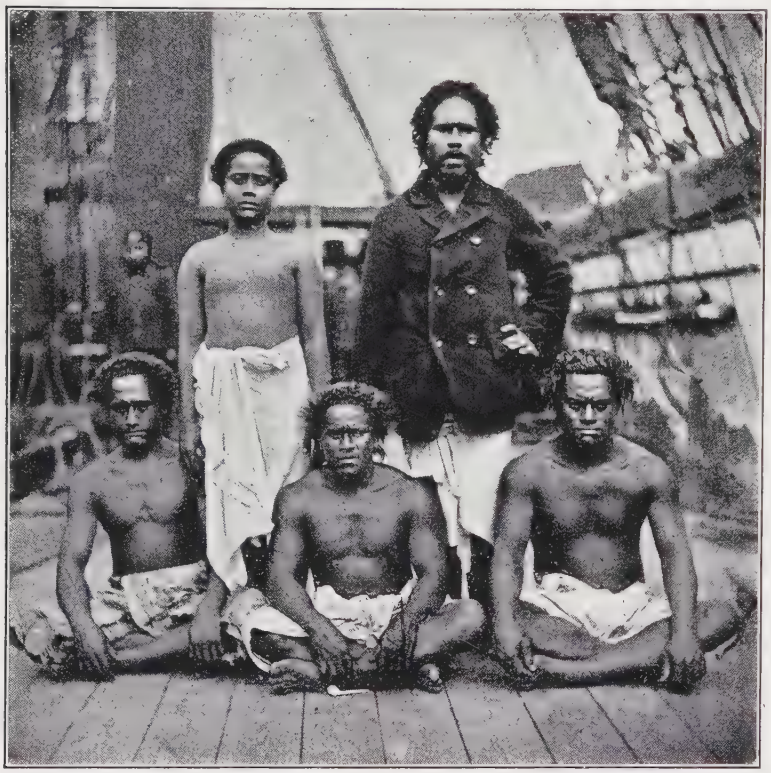
Photo by Josiah Martin [*Auckland, New Zealand.*

THE KING OF THE TONGA ISLANDS.

In old days, when a chief died, many of his slaves and favourite wives were strangled, in order that they might still continue to attend him in the next life. One might have supposed that the women would have objected to this practice; but so far from that being the case, they died quite willingly, in the belief that they were securing for themselves a happy and honourable life in the next world. Custom demanded that they should not survive their husbands, and any woman refusing to die would only have found herself condemned to a miserable life of neglect and insult. Such practices were common in Britain in prehistoric times, as is proved by the researches of archæologists who have explored British barrows; and the reader is probably aware that the same ideas prevailed not long ago in India, when *suttee* was practised, and women offered themselves willingly, often lighting the funeral pyre with their own hands. Again, in China, women frequently preferred death to widowhood.

A missionary was once invited by a young man of Fiji to attend the funeral of his mother, and great was his surprise on joining the funeral procession to see the old lady taking part in it, and cheerfully walking to her grave. It is related in "Erskine's Journal" that a certain young man, on becoming very thin and weak from illness, expressed a desire to be buried, because he was afraid the girls would laugh at him and call him a skeleton. Accordingly his father buried him alive; but when the young man requested to be first strangled, he was scolded and told to be quiet, and be buried like other people, and give no more trouble.

The Fijian women are simply the domestic slaves of their husbands, and they perform a great deal of hard labour. The daughter of a chief is usually betrothed early in life. Should her intended husband refuse to carry out the contract, it is considered a great insult, and becomes the cause of a serious quarrel, sometimes leading to blows. Should the young man die before the girl is grown up, then his next brother takes his place, and the child is betrothed to him. If a young man wishes to marry a certain girl, he must obtain her father's permission. This having been granted, he makes her a small present. Shortly afterwards he sends to her house some food prepared by himself; this is the ceremony known as "Warming."



GROUP OF TONGA MEN ON BOARD H.M.S. "CHALLENGER."

Taken during the Scientific Expedition of 1872-6. Published by Horsburgh & Son, Edinburgh. Government Copyright.

For four days the girl enjoys a brief holiday, sitting at home arrayed in her best, and painted with turmeric and oil; she is then taken to the sea by some married women, and all set to work to catch fish. As soon as the cooking of what they have caught is finished, the young man is sent for, and the betrothed couple partake of a meal together. Some little interval follows, during which the future husband is busily occupied in building the new home. On the completion of the house a great feast takes place. On the bride's departure from home her friends and relatives make a great fuss, all showing their affection by kissing her.

The Fijians are by nature very superstitious. A Frenchman who visited them some years ago relates that the natives of a certain island in the group evinced great emotion the first time that they saw a European smoking a cigar. Great was the excitement, and people were hastily summoned by their chiefs to come and see this extraordinary spectacle. To them the white man with his cigar was a god, burning internally! There was no room for doubt, because smoke came out of his mouth!

The people have of late years abandoned all their old barbaric customs. This great change is entirely due to missionary enterprise. As far back as the year 1835 the Wesleyans established a mission in the archipelago, and probably there are few places in the Pacific Ocean where missionary effort has been more successful, or its fruits more visible. Native teachers and ministers are trained for the work. In 1891 there were as many as 914 Wesleyan chapels, with a large number of native teachers, and about 100,000 followers. The Roman Catholics also have a numerous following, and twenty European Sisters are engaged in teaching the girls. The children nearly all attend school. The Church of England has two churches, one in Suva and one in Levuka. The islands have been under British rule since 1874, and the state of things at the present day offers a marvellous contrast to the pictures drawn by the earlier travellers.

POLYNESIANS.

Proceeding eastwards from Fiji, we pass over the boundary-line that separates the dark frizzly-haired Papuans from the brown Polynesians, who inhabit most of the Pacific islands. The Polynesians are certainly of a distinct race; but for all that the term Polynesian implies a purely arbitrary division, not founded upon geographical or racial distinctions. Polynesia

Photo by Josiah Martin] [*Auckland, New Zealand.*

A WOMAN OF THE TONGA ISLANDS.

itself is not a distinct unit. The people who inhabit New Zealand belong to the same race. Although the Polynesians are all of one stock, and speak dialects of a common language, yet they are far from being unmixed. However, the term is in general use, and has been found to be more or less convenient. The Polynesians, according to universal testimony, are one of the very finest races in the whole world. In their habits they are clean and tidy, with a sense of order and neatness never found among barbarous peoples. The reader will perceive, on examining our illustrations, that the type of face shows a marked approach to that of the European. The hair, always an important feature in determining race, is dark brown or black, smooth and curly, and quite unlike the frizzly hair of the Papuan, or the perfectly straight black hair of the Malay. As a rule the Polynesians have not much beard. In stature they are fully equal to Europeans. Unlike the Malay, their disposition is cheerful, and they are fond of dancing, singing, and all kinds of amusements.

One of their games resembles draughts, but is not so simple. Perhaps it is the same game as that which, as we see from the frescoes on temple and tomb, was played ages ago by Egyptian Pharaohs and their wives. The board has 238 squares, divided into rows of fourteen. Another game is to hide a stone in a piece of cloth and try to find it by hitting with a stick; here betting is the chief excitement. Cricket has been introduced by Englishmen, and the late Robert Louis Stevenson said that in Samoa, where he lived, cricket matches used to be played by whole villages, some hundreds on a side, so that a game sometimes lasted for weeks! At length the waste of time and cost of entertaining the visitors reached such a pitch that the chiefs interfered. Ball games are very popular. In the Hawaiian game called *lala*, a wheel-shaped stone (*maika*) is thrown as far as possible; and players have been known to stake all their property, their wives and children, their arm- and leg-bones (after death), and at last even their own persons, on one throw. Boys and girls get up races among themselves—not separately, for the girls can run as well as the boys. In Tahiti and in Hawaii surf-swimming is a favourite pastime. Children have toy-boats. New Zealanders are very fond of flying kites. Games with the fingers also are common.

A GIRL OF THE TONGA ISLANDS.

POLYNESIAN RELIGION.

"ANIMISM," universal animation, or the endowing of all things with a soul, is the foundation of all Polynesian religion. But we must guard against misinterpreting the words "spirit" and "soul," as the terms are used here. "Soul" generally means "life," a sense also found in the Hebrew Psalms. In Tahiti, the term for "spirit" extends to the squeaking of rats, or the talk of children in their sleep! Everything has its soul, be it a tree, a stone, an implement, or an animal. Thus arose the primitive

Pantheism of Oceanica. *Atua* indicates the spiritual in its widest sense. The word may be used more generically, as *Mana* is used by Solomon Islanders. In this lower sense it is a power or influence expressing itself in any kind of force or superiority which a man may possess. It can be transferred to anything. Spirits possess this coveted influence, whether they be the souls of dead people or of some beings of a higher grade. Tutelary spirits (or deities) have an important place; their inspiration is desired because they are supposed to have learnt much from the gods of the upper regions. Should they not come willingly to man's assistance, they must be constrained by prayers, sacrifices, and incantations. But Animism often degenerates into pure beast-worship. Thus in the Mortlock Islands the bastard mackerel *caranx* is reverenced as the god of war.

Photo by Mr. J. J. Lister, St. John's College, Cambridge.

A WOMAN OF THE TONGA ISLANDS.

The souls of old departed chiefs take rank as gods, to be invoked by prayer and sacrifice. As living men on earth are divided into different grades, so are spirits. A chief's spirit at once takes a higher place than that of an ordinary person. Some say chiefs go to the stars, while others wait about on the earth. Thus we see how gods originate. Heroic men are deified. The chief god of the Gilbert Islanders was formerly a chief; now he is *Hai*, living above the clouds. The legends that relate to the origin of the gods show that they were once men, and that all religion originated by a slow evolution from the worship of ghosts. This is the view generally held by anthropologists, but it has been ably controverted by Mr. Andrew Lang in his recent work on "The Making of Religion." Some spirits never were human, and so take at once a higher rank. With spiritual beings abounding everywhere, every aspect of nature meets with a ready explanation, and thus thousands of nature-gods who are merely localised spirits come into existence. A score or so of them rule the sea; others employ great blue sharks to execute vengeance. In certain places sharks are fed on fish and pigs, until they get into the habit of approaching the shore at certain times; and then the deluded natives maintain that the fish come at a priest's bidding. Hiro, a famous sea-god, was originally a bold and ingenious native of Raiatea, Society Islands, and until Christianity replaced paganism his skull was on view.

In the Gilbert Islands sacrifices are offered on one stone in a stone circle. Upright stones are worshipped as in India. The megalithic monuments of Europe date from a distant time, when our ancestors were no further advanced in culture. (See "Prehistoric Man and Beast.")

In some parts of Polynesia the priest adds to his other duties that of the healer, or "medicine man." But in the most populous districts, as in New Zealand, a separate class of priests is created for this business, which is chiefly based on pure sorcery. One of the chief

duties of the healer is to obtain information about the patient's illness from some god. He puts questions to the deity, and is supposed to receive answers.

It is perhaps hardly necessary to explain that all over the world with primitive people death, sickness, and disease are believed to be the work of evil spirits, or of human beings who have cast a spell by some magical art. So the priest endeavours to discover the criminal, and "ordeals" are held. In Hawaii the suspected person must hold his hands over water, and if the water trembles in the vessel while the priest looks at him his guilt is supposed to be proved.

Photo by Josiah Martin] [*Auckland, New Zealand.*

TANU, A SAMOAN CHIEF, WITH HEAD-DRESS AND NECKLACE OF CACHALOT TEETH.

Having thus indicated the general characteristics of the Polynesian, we will proceed to visit some of the islands in which he is to be found, beginning with the

TONGA OR FRIENDLY ISLANDS.

Lord George Campbell says in his description of the voyage of H.M.S. *Challenger:* "There are no people in the world who strike one at first so much as these Friendly Islanders (or people of Tonga). Their clear, light, copper-brown coloured skins, yellow and curly hair, good-humoured, handsome faces, their *tout ensemble*, form a novel and splendid picture of the *genus homo;* and as far as physique and appearance go, they give one certainly the impression of being a superior race to ours." Captain Erskine, speaking of the same people, says: "The men were a remarkably fine-looking set of people, and among them were several six feet high, and of herculean proportions. One stout fellow attracted attention as soon as he crossed the gangway, and I found that his arm measured above the elbow 15½ inches, whilst that of one of our forecastle men, probably the stoutest man in the ship,

was but 14 inches. . . . The manly beauty of the young men is very remarkable; one in particular, who had decked his hair with the flowers of the scarlet hibiscus, might have sat for Antinous. Their features are often beautiful, although the nose is somewhat flatter than with us; but this, I believe, is done by the mothers in the children's early youth as an improvement to their appearance."

Photo by Thos. Andrew] A SAMOAN GIRL. [*Apia, Samoa.*

The following brief account of the Tow-Tow, a religious festival which was extremely popular before the conversion of the Tongans to Christianity, will serve to show how fond the people are of boxing, wrestling, and fighting, in a good-humoured way, among themselves. The Tow-Tow was really a special form of thanksgiving to the god of the weather for ripening the fruits. It began early in November, when yams are ripe, and the proceedings used to be continued for about three months, with intervals of about ten days. In the first place, the people collected plenty of food, yams, plantains, and sugar-canes. These they piled up in great heaps. The priest of the weather-god sent a small procession, accompanied by a girl about nine years old, who was supposed to represent the wife of the god. She resided at the temple of the god, and presided at feasts, or at *kava*-drinking parties. The men were dressed in mats, with green leaves tied round their necks. They offered up prayers to Alo-Alo, asking him to give good weather for their crops. Some of the piles of food went to the chief, and others were scrambled for as soon as the drums were beaten. Then followed a regular "free fight." The men arranged for "sides," and the chiefs joined in the game. They fought with great pluck and determination, but always observed the rule that no one must lose his temper. It was all done in perfect good-humour.

A man who had been knocked down would get up again, smiling blandly, even if his

arm were broken. Boxing and wrestling matches took place on these occasions, but with the greatest propriety and good-will. After each battle all those who had touched a chief came to be formally pardoned for the offence they had committed in touching his sacred person. He then, very good-naturedly, received them one by one, and pardoned them, even if his nose had been flattened in the game. It must have been strange to those who punched him to reflect that he had on all other occasions absolute command of their own lives.

After a time the women took part in the game, laying aside their usual gentleness, for which they are quite remarkable. Captain Cook, when he visited Tonga, saw girls step into the ring and box with great spirit. Sometimes their elders found it necessary to go in and part the combatants; but as a rule those who were beaten yielded gracefully. On one famous occasion about 1,500 women engaged on each side, and went on fighting until the king ordered them to cease, when it was discovered that some had sprained ankles, others broken limbs.

Photo by Thos. Andrew] A SAMOAN GIRL. *[Apia, Samoa.*

When a person of some importance dies, his or her body is washed and oiled; women keep watch over it. Afterwards the relations carry the corpse to the house for burial, and lay it there in its clothes, often in a little chest or boat, depositing at the same time the deceased's most valued possessions. Then they all go to the shore, singing loudly as they walk along, make baskets out of palm-leaves, and pour into them white sand, wherewith to fill the upper part of the grave. The male mourners remain for twenty days in lightly built huts near the house of mourning, and the women within. On the twentieth day they go back to the shore, and collect basketfuls of black and white pebbles, to spread upon the floor of the house.

The Tongans, when their king, Finnow, died, made great lamentation. The chiefs and others who belonged to his household inflicted very

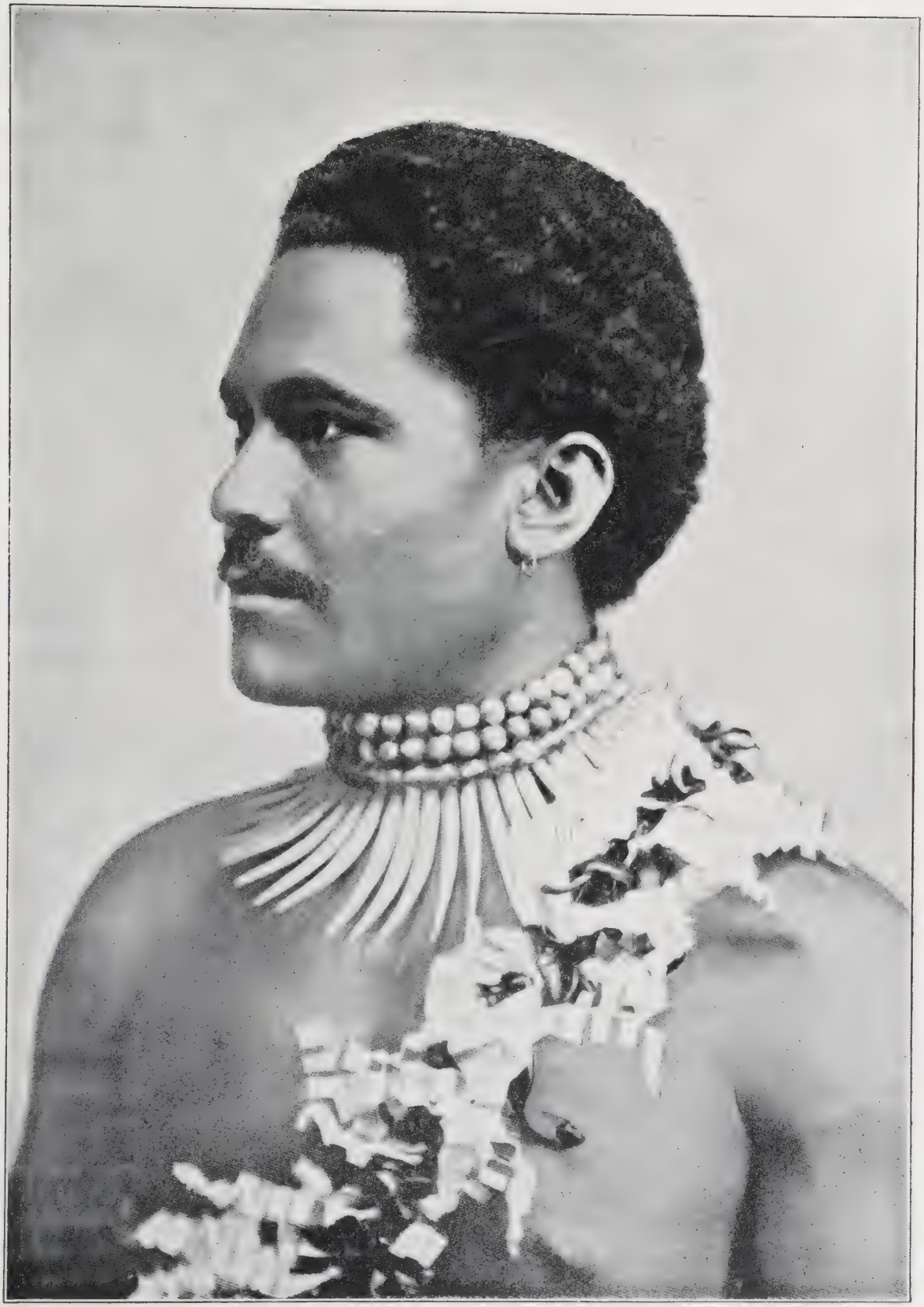


Photo by Thos. Andrew] [*Apia, Samoa.*

TALOLO, THE LATE R. L. STEVENSON'S FAVOURITE COOK.

severe injuries on themselves, using shells, sharp stones, and clubs, so that much blood streamed down their bodies. Mariner has given examples of the dirges they chanted. Here is a translation of one, which reveals the idea that the chief's death must have been due to some treachery: "Finnow, I know well your mind. You departed to Bolutu [Heaven], left your people under suspicion that I, or some of those about you, are unfaithful. But where is the proof of infidelity? Where is a single instance of disrespect? Is not this a proof of my fidelity? [Here the mourner inflicted violent blows on his head with a club.] Does not this evince my loyalty and attachment to the memory of the departed warrior?" Then others would seize the same club and say: "Behold the land is torn with strife; it is smitten to pieces; it is split by revolts. How my blood boils! Let us make haste and die! I

Photo by Thos. Andrew] [*Apia, Samoa.*

THREE SAMOAN BELLES.

no longer wish to live! Your death, Finnow, shall be mine. But why did I wish hitherto to live? It was for you alone; it was in your service and defence only that I wished to breathe. But now, alas! the country is ruined, peace and happiness are at an end. Your death has insured ours; henceforth war and destruction alone can prosper." One wonders whether every king received such a eulogium on his death.

The Tongans are all Christians now, and every one can read, a Wesleyan mission having been established in 1826. They are very fond of cricket, and of riding horses. We will conclude our account of the delightful inhabitants of Tonga with a pretty little love-story, narrated by the Rev. J. G. Wood, in his "Natural History of Man," to which we are indebted for some of the above information. Many years ago a young chief, while diving for turtles, discovered a sea-cave, but kept the matter secret in case he should require a hiding-place, because he hated the principal chief of the island. Now it happened

A GIRL OF TAHITI (PROFILE).

A GIRL OF TAHITI (FULL-FACE).

that another chief was plotting a revolt against the superior chief, who was a great tyrant and very cruel. This other chief was betrayed, and condemned to death, together with all his family. He had a beautiful daughter, whom this young man silently loved, not daring to declare his passion, for she was already betrothed. On finding that her life was in danger, he came and told her of the fatal decree, offering at the same time to save her. So he took the girl quietly away in a canoe, and they both got into the cavern. There she remained, for the affection was mutual, and the young husband brought her mats and the best of food. Then he planned a voyage with certain other families to Fiji; but the expedition was kept secret. On making their start one of his friends suggested his taking with him a wife, to which he replied that he would find one on the way. On nearing the cave he suddenly took a dive and disappeared. Soon after he returned with his lovely young wife, greatly to the astonishment of his friends, who took her for a sea-goddess.

The population of the Tonga group is estimated at about 17,500.

SAMOA.

THE handsome and well-built Samoan men generally wear only an apron made of the green leaves of the *Dracæna* tree; but their ceremonial dress consists of a long flowing robe. They tattoo their bodies from the hips to the knees. They have been well described as a nation of gentlemen; they are hospitable, courteous, honest, and affectionate. The late Robert Louis Stevenson was very much attached to them. Our illustration on page 15 is a portrait of Talolo, his favourite cook. Their stately and quiet manner is in marked contrast to the quick and restless Papuans of Fiji,

A MAN OF TAHITI (FULL-FACE).

A MAN OF TAHITI (PROFILE).

From photographs taken during the Scientific Expedition of H.M.S. "Challenger," 1872-6. Published by Horsburgh & Son, Edinburgh. Government Copyright.

who do not welcome strangers, and used to eat them. The population is estimated at about 36,000, including 300 Europeans. Samoans, when they come on board an English vessel, do not steal like many primitive people; for honesty is one of their many virtues. All are nominally Christians, the London Missionary Society having over 200 native missionaries in these islands. One of their great chiefs, Malietoa by name, went on board an English vessel and received many presents, which were gladly accepted. The following extract from the journal of Mr. Williams, the well-known missionary, will serve to show how the chief and his people expressed their gratitude: "At the close of this important and interesting interview, Malietoa informed his people, who had been gazing with wonder upon the novel proceedings, that a large quantity of valuable property had been given to him, and that the English chiefs, to whom he was indebted for it, would want something to eat on their return; 'for,' said he, 'there are no pigs running about on the sea, neither is there any bread-fruit growing there.' Upon hearing this, the whole company instantly arose and scampered away; and in about an hour they returned, bringing with them fifteen pigs of various sizes, with a large quantity of bread-fruit, yams, and other vegetables, the whole of which the chief presented to us."

Women accompany their husbands to the wars in order to nurse them and to look after the commissariat. They have been seen in action carrying water to the wounded, regardless of the bullets flying thick about them. Mr. Pritchard says: "After a fight the heads of the slain warriors are paraded in the presence of the assembled chiefs and people, when the heroes are individually thanked, and their general prowess and daring publicly acknowledged. The excitement of the successful warrior is intense, as he passes before the chiefs with his bleeding trophy, capering in the most fantastic evolutions, with blackened face and oiled body, throwing his club high in the air, and catching it behind his back or between his legs; sometimes himself carrying his dead enemy's head, sometimes dancing round a comrade who carries it for him, all the while shouting in his loudest voice, 'I have my man, I have my man.'"

In these islands marriage transactions may be said to be merely speculations in fine mats, of which a bride's dowry consists. These are handed over to the husband's principal

By permission of the Professor of Anthropology, The Natural History Museum, Paris.

ROYAL FAMILY OF VAHITAI, TAOUATA (THE MARQUESAS ISLANDS).

From a photograph taken during the Scientific Expedition of H.M.S. "Challenger," 1872-6. Published by Horsburgh & Son, Edinburgh. Government Copyright.

A GROUP OF NATIVES, HAWAII.

friend and supporter, or, as we should call him, "the best man," who arranges the match and provides the feast. Widows follow the law of the Levirate, and marry the husband's next brother. Each bride brings with her one or two handmaids, who may become secondary wives. A young man must be tattooed before he can marry. Having made his choice from among the girls of the island he lives in, he sends his "best man" to negotiate and make all the arrangements. The young woman usually has no choice, but is obliged to submit to the decision of her parents. They, on their part, must obtain the chief's consent. For a long time before the wedding takes place all the bride's relations help in getting her dowry of fine mats and native cloths. The family of the bridegroom are likewise actively engaged in collecting property for him, such as cloth, pigs, canoes, etc. When the contracting parties are of high rank, the ceremony takes place in some space devoted to public ceremonies, and surrounded by bread-fruit trees. Here the guests seat themselves in a circle, cross-legged, glistening with oil and bedecked with plenty of beads and flowers. At first the bride remains seated in a house somewhere near, from which extends a carpet of native cloth reaching to the place of assembly. There the expectant bridegroom is seated at the farther end of the long carpet. And now, all being ready, the bride comes forth. Needless to say, she is gaily bedecked with beads, flowers, and shells, and also girt round the waist with fine mats, some of which form a flowing train behind. Her maidens follow, all bearing mats. These they spread out before the bridegroom, and return to the house for more. This is repeated a good many times, until, in some cases, the number reaches two or three hundred. All these constitute the dowry collected by her relations. The bride takes her seat by the side of the bridegroom, and presently stands up to receive the applause of her assembled guests. It is now time for the husband to show his wealth, which he does with considerable display. The disposal of all these worldly

goods is arranged by the parents or brothers on both sides. It has already been stated that Samoan girls usually are compelled to submit to the arrangements made by their parents, but elopements are not unknown. Should a chief be refused by the parents, he sometimes abducts their daughter or persuades her to run away with him. Then his companions gather together in the evening, and walk through the settlement singing his praises and coupling his name with that of the young woman. After that the parents generally become reconciled to the marriage, and give their consent.

HERVEY ISLANDS.

THE people of the Hervey or Cook Islands have a remarkable custom. Here they are not always content to make a pathway with mats for the bride to walk along. Should she be the eldest girl, the members of her husband's tribe lie down flat on the ground, while she walks lightly over their backs! This street of human bodies, called in the native tongue *ara tangata,* extends from the bride's house to that of the bridegroom; and should the distance be so great that enough people cannot be found to make the pathway, then those on whom the bride has already stepped get up and quickly run on ahead, so as to lie down again and fill up the rest of the path. The ceremony takes place a few days after the wedding. The husband, on the day of the marriage, goes through a similar ceremony, walking on the backs of the people of the tribe to which his wife belongs. On that occasion the bridegroom's friends walk on each side of the human pathway, clapping their hands, and singing songs in his praise, not omitting to mention his ancestors.

THE SOCIETY ISLANDS.

THE Society Islands, eleven in number, of which Tahiti is one, form the chief possession of France in the South Seas. The French have also acquired the Paumota or Low Archipelago, the Marquesas, the Tubuai or Austral Islands, and others. New Caledonia and the Loyalty Islands are also French (see map, pages vi and vii). Discovered in 1606, Captain Cook gave the islands their present name, and he observed the transit of Venus in 1769 from Tahiti. This island (the Otaheite of Cook) is 35 miles long, and contains about 11,000 people. It presents one of the most striking examples in the world of denuded volcanic rocks. "This terrestrial Eden," says Dr. W. H. Guillemard, "is peopled by one of the finest races in the world, whose slightly veiled, or even fully displayed, symmetrical proportions did not fail to excite the admiration of the first European discoverers. Recent opinions, however, are less enthusiastic on the subject, and Von Popp, amongst others, remarks that if we now look in vain for the gigantic race described by Captain Cook, their deterioration is due partly, at least, to civilisation and brandy; notwithstanding which, the natives of Tahiti are still a fine, well-proportioned people, tall and robust, with dark-brown complexions, broad noses, slightly protruding lips, beautiful teeth, black and mostly curling hair, but with slightly developed beards. With Christianity some restraint has been introduced amongst the islanders, who formerly indulged in unbridled licentiousness. At present we must visit the remoter villages to see, in their original forms, the seductive dances of the native women, gaily decked with flowers. But all this will soon vanish with the people themselves, who, like the Sandwich Islanders, are decreasing with alarming rapidity. The idyllic scenes of former days have already mostly disappeared under the influence of the

Photo by H. W. Henshaw, Hilo, Hawaii.

A YOUNG GIRL, HAWAII.

Photo by the Davey Photo. Co.] [*Honolulu, Hawaii.*

A FISHERMAN, HAWAII.

Photo by the Davey Photo Co. [*Honolulu.*

A WOMAN OF HAWAII.

missions; the short and picturesque national garb has been lengthened and rendered unsightly; the Sunday songs and dances have been prohibited; and to harsh treatment, intemperance, and epidemics thousands have fallen victims."

According to a French traveller, the people make up for the prohibition of their old national songs and dances by greatly increased drinking habits. Delicious oranges flourish abundantly here, and the natives have now been instructed in the art of making an intoxicating drink by fermenting orange juice. Men, women, and children indulge in excessive drinking, and have become greatly degraded by this habit. Our illustrations on page 17, excellent as they are, can hardly do justice to these handsome people. Their forms used to be quite classic, but the type has deteriorated of late years. Even judged by European standards, a Tahiti woman would be counted beautiful, her large full eyes and rich hair lending charms such as no words can adequately describe. The practice of tattooing is rapidly dying out. Men formerly were elaborately tattooed on the legs, arms, and the hands; women mostly on the arms, ankles, and feet.

The people of Tahiti being, like other Polynesians, great lovers of etiquette, and naturally hospitable, have invented many quaint ways of making presents, especially in giving bark-cloth to a chief. One of these ceremonies has been described by Captain Cook, who himself was the recipient of such a present. They wrap the cloth round a girl; the end is laid on the ground, and then she rolls over and over until she has become a kind of living reel, not of cotton, but of cloth. On being taken into the presence of the chief, she is laid down on the ground, and turns round and round until all is unwound. One wonders whether the girl is "thrown in" as a mere detail; "take me also" would appear, on the face of it, to be the idea, but that is only surmise.

The nobles of Tahiti naturally cling to their rank, but make no parade of it. Great deference is paid to a chief by his own people, but he dresses very much as they do, and partakes of the same kind of food. Mr. Bennett says it was "usual to see Queen Amiata clad in a loose cotton gown, bareheaded and barefooted, mingling with natives of every class. Her meals, too, are equally unostentatious, the bread-fruit, poë, cocoanuts, and baked pig, intended for her food, being placed on a layer of fresh leaves spread on the ground" ("Whaling Voyage Round the Globe").

In old days there was a confraternity called the "Aroeis" throughout these islands. The men who belonged to it believed in the immortality of the soul, and in a heaven suited to their natures, in which every one was young and fresh. They preached no sermons on self-denial and discipline—quite the other way; for they proclaimed aloud that a life of unrestrained licentiousness here was the path leading to eternal happiness hereafter. Travelling from one island to another, they proclaimed this fearful doctrine, and were seen by Captain Cook. Everywhere they were received with much feasting, accompanied by the

utmost licence. The weak and the old were killed off, for every one must be young and vigorous. There was only one redeeming feature of their mission; they gave recitations and dramatic performances, and thus history and tradition were kept alive.

In Tahiti and others of the Society Islands it is not customary to purchase wives; but there is, or perhaps we should say there was, a very curious marriage ceremony. The younger generation have mostly abolished, under the good influence of missionary teaching, the old barbaric practices. The particular custom in question refers to young betrothed girls, and resembles that of New Ireland (Bismarck Archipelago, see page 32). As she grows up the little maid is carefully guarded from contact with the outer world, and this is effected by keeping her railed up on a high platform in the home. Food is brought, and nearly everything is done for her. Only very occasionally is she allowed to go out, and then she must be accompanied by one of her parents. On the wedding day an altar is set up in the house, on which are displayed the relics of her ancestors—their weapons, skulls, and bones. The presents given to the bride are usually pieces of white cloth. If bride and bridegroom are related to the reigning family, the party repair to the temple of two chief idols of the islands, in order to procure their blessing. This they receive after pledging their troth, and prayers are offered up for them. Then the relatives spread out a piece of white cloth on the floor; the bride and bridegroom step on to it, and take each other by the hand. Sometimes the skulls of ancestors are brought out, no doubt in order to represent their spirits, with the idea that they should take part in such an important family affair. The bride's relatives then take a piece of sugar-cane, wrap it up in the branch of a certain sacred tree, and, after placing it on the head of the bridegroom, lay it down between the now wedded pair, who are still holding each other's hands. The relatives on both sides consider that the two families are now for ever united. Finally, another cloth is produced, and thrown over the bride and bridegroom by the relatives.

PITCAIRN ISLAND.

It is impossible in the space allotted to Polynesia to speak of all the groups of islands included under that term: but we may briefly allude to Pitcairn Island, situated in the Low

Photo by H. W. Henshaw] [*Hilo, Hawaii.*

A FISHERMAN, HAWAII.

Photo by H. W. Henshaw] [*Hilo, Hawaii.*

A MAN WITH CALABASHES, HAWAII.

Archipelago, right away to the east, because it was the scene of a very remarkable episode in the history of civilisation as promoted by Englishmen. In the year 1790 nine mutinous British seamen, with six Tahitian men and twelve women, arrived at this little island in the ship *Bounty*. Discord broke out among the settlers, so that after some years only one Englishman was left out of nine, together with the women from Tahiti, and a number of children. But this one Englishman—whose memory deserves at least a monument (or a picture by some great artist)—repenting of his evil ways and awakening to a sense of his responsibility for those dependent on him, set to work and taught his companions to be industrious, moral, and religious.

The colony was several times visited in later years by English and American vessels. In 1825 Captain Beechey found a community of sixty-six persons living together in perfect harmony, a happy family—where crime was unknown! In 1878 Rear-Admiral A. F. R. De Horsey visited the island and confirmed the previous report; the inhabitants then numbered ninety. In his words, they continued "to live together in perfect harmony and contentment; to be virtuous, religious, cheerful, and hospitable; to be patterns of conjugal and parental affection, and to have very few vices."

SANDWICH ISLANDS.

THE indigenous population of the Sandwich Islands is about 40,000, although at the time when Cook was there it was said to have numbered 300,000. This great decrease in numbers is rather puzzling. Neither the diseases nor the ardent spirits introduced by Europeans are sufficient to account for it. Some writers consider that it is due to the missionaries, who have been very zealous in forbidding native customs. The oppressive system of government, the discontinuance of ancient sports, and consequent change in the habits of the people, have been powerful agents in this work of depopulation. The natives are often called Kanakas, but the term, a loose one, is not confined to these people. As the reader probably knows, they have adopted European customs and dress. They all read and write. In recent years they have excited a melancholy interest in Europe owing to the prevalence among them of the terrible disease of leprosy; but neither disease nor drunkenness offers a satisfactory explanation of the rapid dwindling away of this strong, healthy, and handsome race.

From 1820 to 1860 the American Congregationalists held the missionary field in the Sandwich Islands, and now the Anglican Church has begun work here. A large number of Chinese coolies have been imported into the islands for work on the plantations, and there are a good many Europeans. Honolulu is the capital, and the islands have recently been annexed by the Government of the United States.

CHAPTER II.

NEW GUINEA, BISMARCK ARCHIPELAGO, ADMIRALTY ISLANDS, SOLOMON ISLANDS, NEW HEBRIDES, NEW CALEDONIA, AND NEW ZEALAND.

We now return to the region of Melanesia, which includes all the islands from New Guinea in the west to Fiji in the east, a region inhabited by the black Papuan race—hence the name (Greek *melas*, black)—and will describe the people of New Guinea, the Bismarck Archipelago, the Admiralty Islands, the Solomon Islands, the New Hebrides, and New Caledonia.

The people whose manners and customs we are about to describe all have frizzly hair, as the reader will see on inspecting their portraits. It is one of their prevailing characteristics, and the whole head of hair has much the appearance of a mop. Hence the Malays gave them the name *papuwah* (frizzled); and so we call them Papuan (pronounced Pa-poo-an). Travelling eastwards from New Guinea, we pass the islands of Melanesia in the following order: the Admiralty Islands, New Britain (New Pomerania), and New Ireland (New Mecklenberg), the two latter having received from the Germans the names given in brackets, and being known to them as the Bismarck Archipelago. Proceeding, we meet with the Solomon Islands, the Santa Cruz (or Queen Charlotte) group, the New Hebrides, the French settlements of New Caledonia and the Loyalty Islands, and, lastly, the Fiji group, whose inhabitants we have already described. (See the map on pages vi, vii.)

NEW GUINEA.

The people of New Guinea have been known as Papuans ever since Europeans came to the island, some three hundred years ago, or more. The race, like most others, appears to be somewhat mixed; the purest part of it is in the north-west of the island, but there is probably no other indigenous race in New Guinea, unless we consider the Karons to be Negritos (little Negroes), a very primitive people of smaller stature, and generally of a very low type, such as is found in the Andaman Islands, the Malay Peninsula, and the Philippines. Papuans differ among themselves, although, as Professor Keane says, "they are one of the most strikingly distinct types of mankind." On account of their differences, some authorities refuse to regard them as a distinct race. However, this much is quite certain: that Papuans are very different from their

Photo by Rev. W. G. Lawes, New Guinea.

THREE NEW GUINEA GIRLS.

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.
YOUNG MEN OF SIAR, EAST NEW GUINEA.

neighbours, the Malays. Nor again can they be confused either with Australians, or with brown Polynesians, already described. The average height of a New Guinea native is from 5 feet 6 inches to 5 feet 8 inches. Although strongly built, his legs are thin. His hands and feet are large. The skin is dark, but never quite black, like that of the Negro. The skull is long, and the lower jaw is decidedly prominent, as are the brows. The nose is large, with broad nostrils, but deeply depressed at the top. There is hair on the chest and arms, but very little on the chin. The lips are full, but not so large as those of a Negro, and the face is somewhat oval.

The physical differences observable among the Papuans of New Guinea may be explained by a certain amount of intermingling with other races. Thus, Malays have settled in some parts of the island, Australians in others. Brown Polynesians, too, have put in an appearance in the south-east. But for all that, we find the frizzly hair everywhere, reminding us of the "Fuzzy-Wuzzy" of Mr. Rudyard Kipling's ballad.

In character the Papuan is impulsive and demonstrative, in this way presenting a great contrast to the quiet Malay. Mr. Alfred Russel Wallace says: "It appears that, whether we consider their physical conformation, their moral characteristics, or their intellectual capacities, the Malay and Papuan races offer remarkable differences and striking contrasts. The Malay is of short stature, brown-skinned, straight-haired, beardless, and smooth-bodied. The Papuan is taller, is black-skinned, frizzly-haired, bearded, hairy-bodied. The former is broad-faced, has a small nose and flat eyebrows; the latter is long-faced, has a large and prominent nose (an important characteristic feature) and projecting eyebrows. The Malay is bashful, cold, undemonstrative, and quiet; the Papuan is bold, impetuous, excitable, and noisy. The former is grave and seldom laughs; the latter is joyous and laughter-loving; the one conceals his emotions, the other displays them."

The New Guinea Papuans used to go about naked, as many of them do still, but they sometimes wear a breech-cloth made of bark, while the women wear a fringed girdle, or perhaps a short petticoat of woven grass. The men take much pride in their hair, which stands up like a big mop, or grows in tassels arranged round the head. But they have many fashions in hair-dressing, though we cannot here describe them all. The bright

Photo by William Lindt] *[Melbourne.*

DOBO OR TREE-HOUSE FOR UNMARRIED WOMEN.

Photo by Rev. W. G. Lawes, New Guinea.

TWO NEW GUINEA BOYS.

flowers of the hibiscus are often placed in the hair; plumes of the bird-of-paradise are also used in the same way. A small bar of shell, bone, or wood is thrust through the septum of the nose. Nor must we omit the comb, which is a long piece of split bamboo sticking out for a length of two feet, or even more, and ornamented with feathers, or disks of pith. Necklaces are usually made of small shells, teeth, or bone. For bracelets and armlets, shells are cut and ground into circular shape, but some are made merely of grass or fibre. The people paint their bodies red, yellow, white, or black.

The dwellers on the coast build their houses on piles over the sea. Inland the houses are also raised above the ground. Safety from snakes and human enemies is doubtless the main object, but this mode of building is also advantageous from a sanitary point of view. The illustration on page 29 shows one of these pile-dwellings. Another illustration shows a very peculiar house built up in a tall tree; these houses are called *dobos* (see page 27). If any enemy comes to attack the inmates, he receives a shower of stones, for they keep a supply ready on the floor. There are also very large communal houses, as in Borneo, containing many families, and often over 500 feet long. As in Sumatra and other parts, the people have club-houses, where strangers are welcome, and feasts or festive gatherings take place.

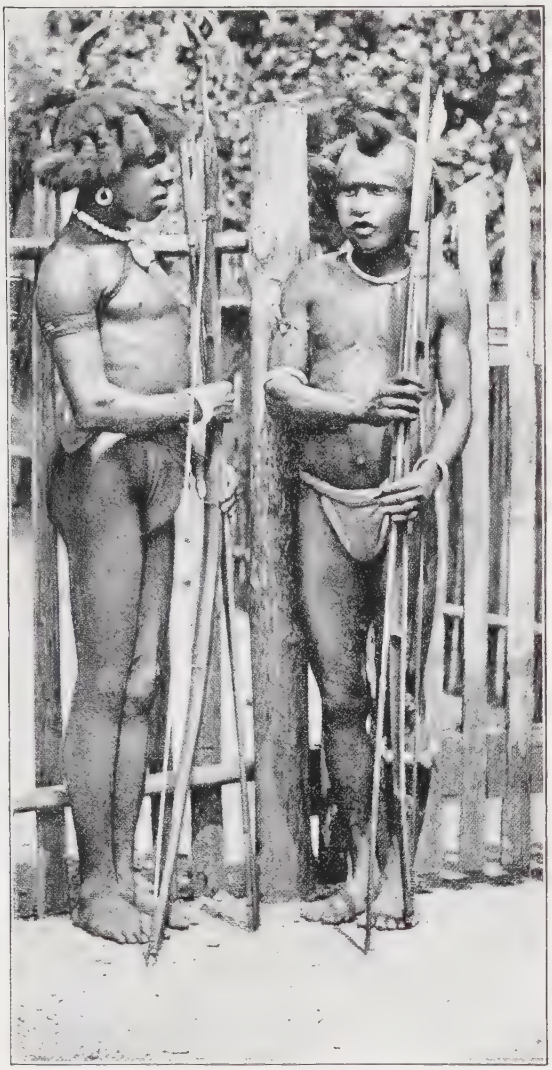
In the eastern part of New Guinea agriculture is largely followed; the fields are fenced in, to protect them from the ravages of wild pigs, and the people grow sweet potatoes, bananas, yams, and sugar-cane. In the Dutch portion of New Guinea, to the west, the ground is not much cultivated; fish and sago are the principal diet in that large district. Intoxicating drinks are fortunately unknown in most parts of the island. The people are very fond of pork, and, as in New Zealand, the women make great pets of little pigs. You may see a girl holding a young pig in her arms, caressing it and talking to it, just as an English young lady might treat a cat or a small dog. Captain Cayley Webster says he has seen a mother suckling a young pig and an infant at the same time. Like the Australian Aborigines, they do not object to eating many large kinds of insects; lizards, fish, and molluscs are also regular articles of food. The Papuan weapons of New Guinea are spears, knives, axes of jade, with the edges ground, clubs, and the bow and arrow. Spears are tipped with bone or hard bamboo. The blow-pipes, which emit a cloud of dust and smoke, appear to have been used of old in imitation of firearms; but that trick is no longer of any use, so they have been given up. The religion is chiefly a belief in spirits, most of whom are inclined to evil deeds. When any one dies, his relations make a wooden image in which his departed spirit may dwell, so that it shall not wander aimlessly about and perhaps cause all manner of sickness and disease. These images are

often most elaborately carved. Some Papuans worship their ancestors; they certainly have no doubts regarding a future life.

The Papuan men, being warriors, look down upon their women-folk, whom they regard as labourers—at least to a certain extent. The wives, however, are not, as a rule, badly treated, and by no means as mere slaves, for they somehow contrive to have a voice in the management of affairs, both domestic and public. As in Europe in the time of Julius Cæsar, so here, it is often the women who incite the men to war, or perhaps to deeds of murder and plunder. They have been known to arouse the fighting instinct in men by rushing wildly into their midst and addressing them in such terms as these: "What! Are you afraid to do this? and yet you call yourselves men and warriors! Out upon you! You have not the hearts of men; you are more like a pack of old women! You ought to put on the grass petticoat, stay at home, and do the cooking!" Taunts such as these usually have the desired effect. When a man is grown up, he looks out for a wife; but there are difficulties in the way, and the would-be husband may have to wait a long time. Wives cannot be got for nothing, and so the man (we can hardly call him a lover) must make the best use he can of his time, and get together no small amount of worldly goods wherewith to buy his wife from her parents, or, if they are dead, from her guardians. The payment usually consists of pigs, food, ornaments, pearl-shells, calico and beads, or other European articles of manufacture, if such have found their way to his village. There is usually great variety in the presents. Mr. William Lindt, some of whose beautiful photographs are here reproduced by

Photo by William Lindt] [*Melbourne.*

PILE-DWELLINGS, KOITAPU, AT LOW WATER.



By permission of Dr. W. H. Guillemard.
TWO ARFAK MEN.

his kind permission, says in his book "Picturesque New Guinea": "Among other curious sights, we were shown the price, or dowry, of a wife, heaped upon the platform of one of the houses. It consisted of a quantity of all kinds of New Guinea goods and chattels, pots, earthenware, wooden weapons, birds-of-paradise plumes, baskets of yams, bunches of bananas, and other produce. Among the articles were two pigs tied up underneath the house. The bride herself sat, all smiles, on the verandah above, over her earthly treasures, with as much pride as any white sister might feel on exhibiting her trousseau." The pig or pigs must on no account be omitted. As a rule, a woman, on her marriage, is deprived of all her hair and ornaments. As a sign to all that she is now married, her face is tattooed; young girls are tattooed all over the body, their faces only excepted. On the day of the wedding a great feast is held, at which the company devours yams, bananas, betel-nut, and the fatted pig. Presents are brought by the invited guests, and these consist chiefly of contributions to the marriage feast. Bride and bridegroom are dressed in all their best garments, and decked out in feathers and shells and bright leaves of plants. No priest is called in to tie the knot, and as soon as the feasting is over the young couple settle down to married life. The marriage tie, unfortunately, is not considered very binding, and it is no uncommon thing for a woman to leave her husband three or four times during their married life. Under these circumstances domestic life can hardly be said to present a pleasing picture; quarrels are matters of frequent occurrence.

The manners and customs of New Guinea vary greatly in different parts of the island. Hereditary chiefs are unknown, and there is no recognised form of government. Public opinion, however, is strong, and the people have unwritten rules of conduct.

We may be allowed to add a few words in conclusion on mission work in this great island (which is very much larger than Great Britain). Dutch and German missionaries have been at work since 1856 in Geelvink Bay, on the north-west coast, Dutch territory, but with little success. The Papuan is so self-reliant as to be almost entirely devoid of the feelings of reverence and respect, and it seems hopeless to look for any great results in this territory—at least with the present generation. But in British territory missionary labours have been by no means in vain. The Wesleyan Mission began work in 1891, and the Anglican Mission in the same year. The London Missionary Society has been established many years; it is under the management of Mr. Chalmers and Mr. Lawes (two of whose photographs we reproduce by kind permission on pages 25 and 28), who have both rendered great service to science by their careful researches in Ethnology. It has over 50 stations and about 100

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.

MAN OF NEW BRITAIN.

native workers; some 3,500 children attend school. So far as one can judge, the Papuan has not as yet been deeply impressed by the truths of the Gospel. But the success of the above Society has been recognised by the Government, for a Colonial Office Report says: "But if striking outward manifestation of the working of religious feeling be rare among those under the influence of the Mission, it can be said without reserve that the labours of the missionaries have to such an extent modified the ways of thinking and the social relations of the natives, that the good they have done is incalculably great." Missionaries of the Order of the Sacred Heart are also at work here, but each society has a separate field, so that there is no overlapping.

BISMARCK ARCHIPELAGO.

A LITTLE to the east of New Guinea lies the Bismarck Archipelago, which belongs to Germany. The people here are Papuans. The chief islands are New Britain (Neu Pommern the Germans call it), New Ireland (Neu Mecklenberg), the Admiralty group, and Duke of York Islands.

In New Britain a young man contemplating matrimony confides the secret to his parents, or, if he be an orphan, to the chief of the tribe to which he belongs, informing them at the same time who is the maiden that he wishes for. He is then sent off into the bush, in order, we may suppose, to be out of the way while his father goes to the girl's relations to arrange about the dowry, or purchase-money, over which there is usually much haggling. On the wedding day a feast is held at the bridegroom's house, with the usual accompaniments of music and dancing. The bride does a good deal of dancing herself. Meanwhile, the unfortunate bridegroom is still waiting in the bush; the parents at last send some one to bring him in. The person deputed for this purpose may have great difficulty in finding him; for young men, on these interesting occasions, frequently wander away for many a mile—with the idea of escaping from the power of departed spirits, who are supposed at such times to exercise an evil influence. These excursions into the "forest primeval" are not unattended with danger, for there is a risk of the bridegroom being killed by some hostile tribe on the war-path. Should a chief desire to be allied by marriage with a particular family, he buys a child before its birth. Should it prove to be a boy, the presents are returned; if a girl, she becomes his absolute property, although living with her parents until old enough to become his wife. When married, there is no limit to the power of her lord and master, who can even take her life. There is a horrible story of a chief who lived on the shore of Blanche Bay. His young wife used to cry and beg to be allowed to return to her own people, and, what was much

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.

WOMAN OF NEW BRITAIN.

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.
WOMAN OF THE ADMIRALTY ISLANDS.

worse in the eyes of her brutal husband, she refused to do any work. This he could not endure, and flying one day into a furious passion, he told her that, since she was of no use as a wife, he would make use of her in another way. Seizing a spear, he killed her on the spot, cooked her body, and called his friends together for a feast.

It is not necessary to give a separate description of the people of New Britain, for they are very similar in appearance to the natives of New Ireland. They are all Papuans.

The people of New Ireland, according to Mr. A. J. Duffield, are poor in flesh, lanky, short in stature, and light in weight. Their usual colour is a dark brown, but many are much lighter. Their hair is crisp and glossy. Their power of sight for long distances is remarkable, and they readily take to habits of cleanliness, order, and regularity. Both men and women usually go about absolutely naked; some women, however, wear a grass apron. Tattooing and cutting of the flesh are entirely confined to women and the head-men. The women make an excellent bonnet from palm-leaves, and also a cloak covering the back of the head; but this they only use in the rainy season. The septum of the nose is perforated, to receive rings of beads or other ornaments. Mr. Duffield saw no mutilations, such as knocking out the front teeth or cutting off the eyebrows. The people put flowers and gaudy feathers in their hair; some paint their bodies with red and yellow earth. Their huts are in the shape of beehives, small, and surrounded by palisades of bamboo. The young unmarried men live in larger common houses. Cannibalism is more or less general. Polygamy is common; and here we find a very remarkable marriage custom, young girls of six or eight years of age being put up in cages made of palm-leaves, which they can never leave till the day they are married. Old women guard them. The cage, being small, is placed inside a larger house, but the girl may only come out of the cage once a day to have a wash, and the house is surrounded by a fence made of reeds. A somewhat similar custom is to be found in Tahiti and in a part of Borneo. These people construct admirable canoes, but use no sails. With twenty paddles they can go along at ten miles an hour. They have no bows and arrows, but only clubs and spears; the latter are of great length, well pointed, and horribly barbed with birds' bones.

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.
WOMAN OF THE ADMIRALTY ISLANDS.

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.

MEN OF NEW BRITAIN.

From Dr. A. B. Meyer's "Album von Philippinen Typen."

A NEW IRELAND MAIDEN.

Both clubs and spears are elaborately carved; they also carve their earrings, combs, necklaces, bracelets, and musical instruments, as well as canoes. Many of the men, when Mr. Duffield saw them, bore deep scars on the forehead or the thigh, the result of recent fighting. No one can see the collection of their masks, weapons, etc., in the British Museum Ethnological Gallery, without perceiving that they have the artistic faculty well developed.

Mr. Duffield says that, on first making their acquaintance, the natives proceeded to help themselves to everything he showed them which took their fancy. On seeing a watch, they showed no emotion; but the sight of a common screw, when they saw it enter two pieces of wood and hold them together, produced screams of joyous appreciation. For brass screws they were willing to part with their most valued possessions. The mechanism of a large clasp-knife puzzled them, but a file or a saw they readily understood. To a painted landscape they showed marked repugnance, but the coloured photograph of a fair woman riveted their silent attention. When Mr. Duffield showed them a looking-glass, some were scared for a few seconds, but presently broke out into a hearty laugh at recognising their own faces. Others were struck with fear, as if they had seen a ghost. They were much pleased when their visitor demonstrated the reflecting power of the glass by flashing sun-light about. But their attention appeared to be chiefly occupied with scheming how to get possession of the things which they most fancied. Some few articles were stolen, but readily given up on demand.

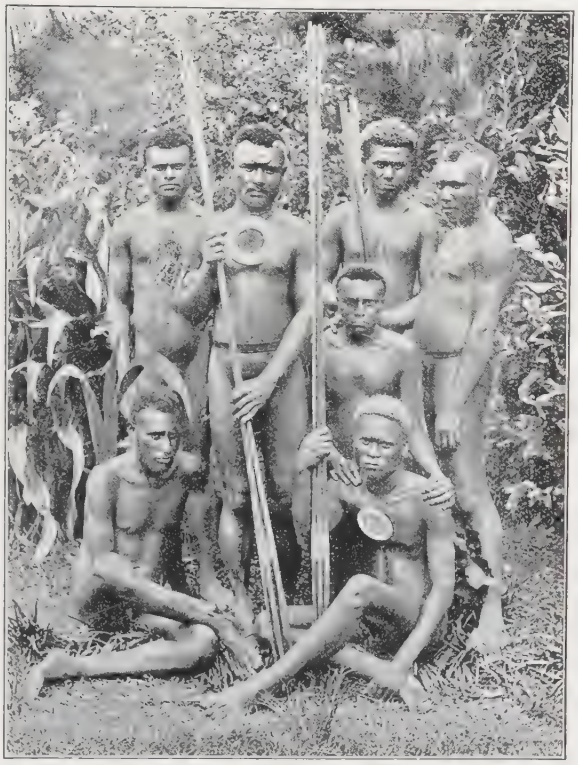
ADMIRALTY ISLANDS.

Before leaving the Bismarck Archipelago, we must say a few words about the people of the small group known as the Admiralty Islands. It was first visited by Carteret in 1767, but his party were attacked by the natives and did not land. The first Europeans who landed were those on board the famous scientific exploring ship *H.M.S. Challenger* in 1875. The inhabitants are mop-headed Papuans of the usual type, fond of ornament and clever at carving wood. They make lovely ornaments of tortoise-shell, carved and cemented on tridacna shells. Metal, fermented drinks, and tobacco were all unknown to them. They do not appear to be so nearly related to the people of New Guinea as we might expect, and probably emigrants came in a long time ago from the north and east. The average height of a man is 5 feet 5 inches, and of a woman 5 feet 1 inch. They are thinner and more lanky than the people of New Guinea. Their colour is a blackish brown, but youths and girls are lighter, sometimes light yellowish brown. The hair is crisp, glossy, and curled in spirals, and there is a good deal of hair on the arms and legs. The forehead is flat, with overhanging brows; nose short, with flattened tip, and the septum perforated for the suspension of an ornament. The ear-lobes are dragged down by ornaments.

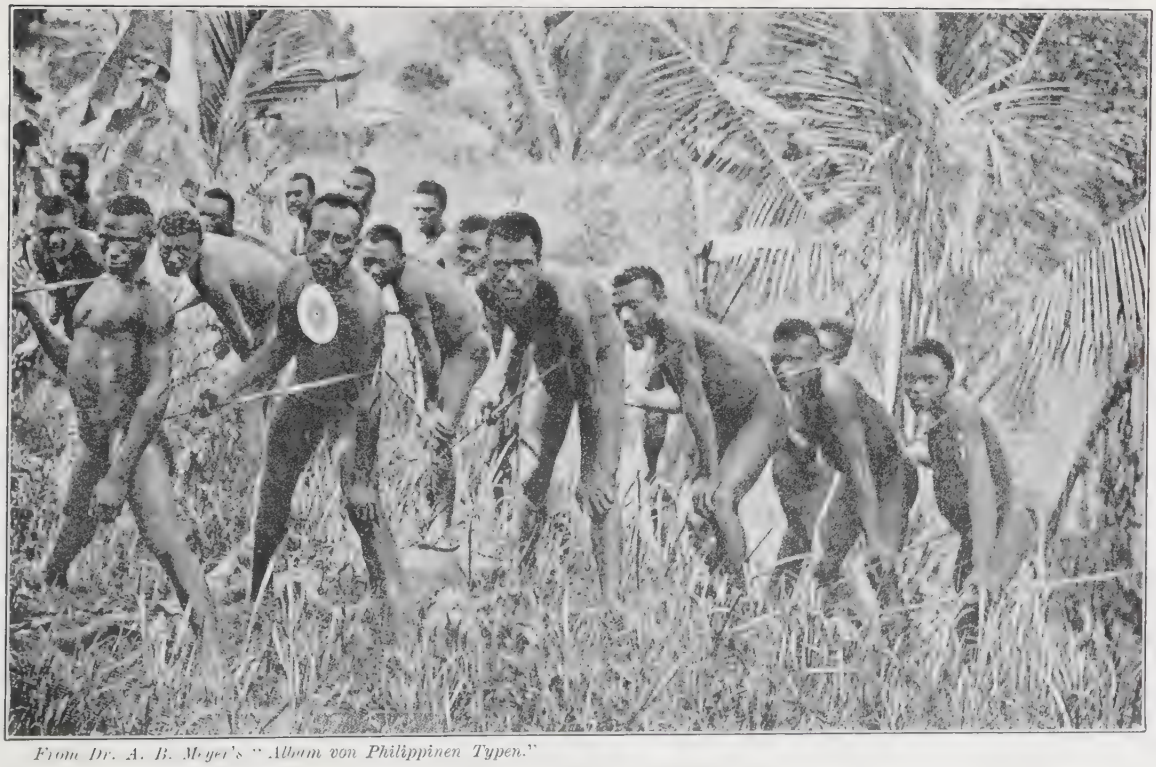
The men wear ornaments much more than the women, who rarely do so. Those for the ear or the nose are made of crocodiles' teeth; earrings of tortoise-shell are also worn. Waist-belts and armlets are made of fine plaited work, with black and yellow patterns. Round the neck and hanging down the back are carried charms, consisting of human arm-bones (the humerus) bound up with eagles' feathers. Adult males have large scars dotted about the neck and shoulders, which sometimes are continued down the back, in two oblique lines, from the shoulders down to the waist. They are seldom tattooed, but the women always are. The tattoo is of a dark blue colour, and consists of short lines forming rings round the eyes

and all over the face; also diagonal lines over the upper part of the body. The men, however, sometimes redden their chests and faces with burnt clay. Occasionally one sees a face reddened on the one side, but not the other. Some use a black manganese ore instead; old women are often blackened. These people, unlike some others, are ashamed to go about naked: the men wear a piece of bark-cloth as a bandage, about 6 inches wide, and a shell in a bag hangs from the neck. The women wear two bunches of grass fastened to a belt—one in front and one behind, the latter being the longer—but no ornaments.

The diet is mixed: cocoanuts and sago are the chief vegetables; they eat pigs' flesh and what fish they can catch. Unlike most Papuans, they have no bows and arrows, clubs or shields. Their houses are built on the ground, close to the shore, *not* elevated, and of an elongated beehive shape. Some are merely a continuous wall and thatch of grass and cocoanut leaves; others have wooden walls cut up into billets. They are about 20 feet long, 10 feet broad, and 15 feet high. Food, implements, etc., are kept on shelves resting



From Dr. A. B. Meyer's "Album von Philippinen Typen."
MEN OF NEW IRELAND, WITH SPEARS.



From Dr. A. B. Meyer's "Album von Philippinen Typen."
MEN OF NEW IRELAND, IN BATTLE-ARRAY.

on the main supporting-posts. The latter are sometimes carved and painted, with a human skull stuck on the top. The temples are rather larger, with carved wooden posts, one representing a male, the other a female figure. These probably represent the guardian deities. The canoes are more Polynesian than Papuan in form; each is formed from the hollow trunk of a tree, with a single plank built on to it above. They have an outrigger on one side. A platform is formed with planks between the canoe and the outrigger. Of musical instruments the natives of the Admiralty Islands have for trumpet a conch-shell perforated on one side, a simple Jew's harp of bamboo, panpipes of from three to five pipes of different lengths, and drums. But they have no idea of a tune. In character they appeared to

From a photograph by the Bishop of Tasmania (by permission).

WOMEN OF PORT ADAM, SOLOMON ISLANDS.

Mr. H. N. Moseley, of the Challenger Expedition—to whom we are indebted for the above facts—to be excitable, rapacious, greedy, and jealous.

A few words, in conclusion, with regard to their expressions of emotion. Astonishment is shown by placing the finger in the mouth, delight by clapping the hands. To say "Yes" the head is jerked upwards. To express "No," or a negative, the nose is struck with the right forefinger, as if the tip were to be cut off. This action is capable of modification. Thus, a decided negative is indicated by a quick stroke; a hesitating one by rubbing the finger slowly across the nose. The natives quite understood the action of a burning-glass, but a looking-glass was beyond their comprehension, and they have been known to break one in order to get at the image behind! Crowds of people came to see the man with white arms who showed them all these things: they could not understand his arms and legs being white.

SOLOMON ISLANDS.

THE Solomon group comprises seven large islands and others which are smaller; they now all belong to Great Britain. Formerly the natives were so treacherous that Europeans held but little intercourse with them. But now traders come frequently, and a mission has been established ever since 1847. Mission work is spreading fairly rapidly in the Diocese of Melanesia, which now contains 12,000 Christians. Some bushmen in the island of Guadalcanar, noticing the difference between their own lives and those of the Christian teachers, who neither killed people nor stole, said: "We see that you are different from us. What have you got inside you that makes you different from us?" The teachers promised to tell them, and thus a mission was started there. The people are of a deep brown colour, with a frizzly but rather loose mass of hair. They wear very little clothing. The lobes of the ear are often greatly distended for the insertion of very large rings (see illustration below). The men wear a great many ornaments, and in this respect resemble Papuans; but they have certain customs which (together with their brownish colour) point to a Polynesian influence. Their large war-canoes, from 40 to 50 feet long, are highly carved and much decorated. They have hereditary chiefs, differing in this respect from the New Guinea Papuans. Polygamy and cannibalism prevail. They cultivate the banana, taro, and sweet potato. Besides the usual weapons, they make beautiful shields of wicker-work.

A girl is not sought in marriage until her charms have been enhanced by the tattooer's art. The painful and tedious operation is performed by a specialist—a sort of sorcerer (called a *tindalo*), whose services are handsomely rewarded. It is considered necessary to employ musicians as well; so he first engages a company of professional vocalists. The concert begins at sunset, and is kept up vigorously throughout the night. The poor child is kept awake by her friends in order to hear it all. At sunrise the man begins his operations, using only a sharp bamboo knife, for bamboo is very hard and frequently used for making knives, as with the Andaman Islanders. He makes a curious and artistic network of patterns on the girl's face and chest. It is a painful process, but she suffers without a murmur, for all primitive races train up their young people to endure pain silently. Next day all is forgotten in the joyful thought that she is now an eligible young woman. From this time her parents keep a watchful eye

Photo by Henry King] [*Sydney.*

A NATIVE OF THE SOLOMON ISLANDS, WITH LARGE RING IN THE LOBE OF HIS EAR.

By permission of Messrs. Mansell & Co.
A MAN OF THE SOLOMON ISLANDS.

over their daughter, and check any levity on her part. Proposals follow ere long, and her friends, who have subscribed towards the expense of the tattooing, look forward to repayment when she gets a husband. The higher her rank the more her parents demand of a suitor; consequently a needy young man often has to wait a long time for a wife—as in some other places. But if a swain is known to have "expectations," he may pay down a part of the purchase-money, and claim the girl as his *fiancée*. Chiefs' daughters seldom marry early; their fathers expect too much. Occasionally it happens that the daughter of a chief remains in single blessedness until the death of her father, when she may be bought "for an old song," as the saying is, by some middle-aged widower, or an impecunious suitor who has been waiting for years. When a young girl is betrothed, and her future husband has paid the amount in full, she goes to live with his mother until the time comes when she may become his wife. Soon after the purchase has been made her parents give a feast to those who have generously subscribed towards the tattooing; this is followed by another feast, given by the bridegroom's parents, and there are no other ceremonies, either at betrothals or marriages.

In a small island of this group, known as Florida Island, marriage customs are somewhat different. The money is paid to the girl's female relations. The act of giving away the bride is rather curious; she is lifted off the ground, and carried out of the house on the back of one of the women, who delivers her to the youth's father. For two or three months after this she stays in the house of her future father-in-law, until the necessary presents of pigs and food arrive. Not till then can the wedding be celebrated. And here we meet with another curious custom. During the morning of the feast the boys of the village harass the bride's relations by playfully shooting arrows at them. So skilful is their practice that they can safely send arrows whizzing past the ears of a guest, over his head, beneath his legs, or even through his hair. These delicate attentions, however, become a positive nuisance; and after many forcible expressions of disgust the men gladly purchase immunity from further hair breadth escapes by paying ransom. In the large island of Malanta betrothed children pay frequent visits at the homes of their parents, and thus become well acquainted with one another. Consequently, when the wedding day comes, the girl shows none of that reluctance so often displayed elsewhere.

The Solomon Islanders are very fond of dancing, though they do not carry the art to such a state of perfection as do the people of the New Hebrides, farther south. However, they make it a professional business, on the principle that the greatest delight is to watch other people dance. The chief and his advisers choose the dance, and select the dancers out of a large number of aspirants. Then comes the rehearsal, which sometimes lasts for a year or more. We will only attempt to describe one of their dances, the *souruka*, and that only briefly. Thirty-six dancers are required, who take up their position in a wedge-like phalanx—four ranks of fours, four of threes, and four of twos, one rank behind the other; the big

men being placed in front, the smaller men and boys behind. The dancers pipe for themselves, and the dancing consists in wriggling the body, and, bent double, swaying the head, arms, and legs, and marking time with the feet. Strings of nutshells bound on their ankles rattle in rhythm with their movements. The leaders play a melody on panpipes, to which less skilled musicians add an accompaniment with bamboo trumpets. The music changes with the figures of the dance, marking the time and the change of step. The general effect is good—the result of careful rehearsing. The chief who owns the party, like an enterprising manager, spares no expense to make the performance a success. His dancers are gaily decked in white cockatoos' feathers and gaudy waist-cloths, necklaces, and other ornaments. Formerly, when the people were more under the influences of their sorcerers (*tindalos*), they went through a solemn function or ceremony, in order to place the dancers under the protection of some powerful *tindalo* whose influence (or spirit) should make their movements agile and their music inspiring. The man who presided over this ceremony was highly paid for his services. A party of dancers and the mixed multitude attending them, sometimes numbering more than 350 in all, and occupying a fleet of thirty canoes, make a round of visits lasting three months. Several performances are given at each place, after which the spectators supply them with food, while the chief pays their wages.

These dancing parties, according to the Rev. Alfred Penny, are quite harmless, and in fact have been used for the spread of Christianity. He says: "At first the Christians held aloof because of the *tindalo* influence upon the dancers, and because they would have to give up school and prayers during the tour. But when their numbers came to be considerable, the idea occurred to some of us to let a Christian party go, attended by a teacher as chaplain, if the chief would consent to forgo the *tindalo* part of the business. On several occasions this has been done. A large dancing party started three years ago from Gaeta with a contingent of fifty Christians, and went the round of Florida Island. Each night and morning those men met together for prayers; and though at first they had to encounter ridicule, the ridicule in time gave way before their pertinacity."

NEW HEBRIDES.

The New Hebrides are a group of volcanic islands which received their present name from Captain Cook, who visited them in 1774. They have a total area of 5,000 square miles, with a population of 70,000, governed at present by a mixed commission of officers of the British and French warships in the Pacific. Although the climate is ill-suited for Europeans, missionary work has been carried on with unremitting zeal. Erromanga, the largest of the southern group, where the natives were at first extremely hostile, and where five missionaries have been murdered, now contains over 1,000 Christians. In the five southern islands there are more than forty schools, thanks to the labours of the Presbyterian Church. In the northern group, consisting of thirty-five islands, the natives are more friendly than in the

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A WOMAN OF THE SOLOMON ISLANDS.

southern islands; throughout the archipelago there is great variety of character, language, and complexion. Thus, the people of Aoba, or Lepers' Island, seem to be true Polynesians, with nearly straight hair and a light complexion, but as a rule the natives of the New Hebrides are dark and woolly-haired, although probably not pure Papuans.

In the northern islands of the group only the chiefs, or other great and important people, betroth their children in youth. A betrothed girl lives in the same house as her future husband, who very often is taught to regard the little plaything as his sister. Girls assume the petticoat when they arrive at marriageable age. On the wedding day guests arrive in large numbers to enjoy the good things provided for them. The bridegroom fixes the branch of a tree, or shrub, in the ground, and brings forward gifts of pigs, food, and

Photo by Captain W. Allen, R.N.

WOMEN AT MOTA ISLAND, NEW HEBRIDES.

nuts. The bride's father, or some special friend of the family, makes a speech, and exhorts the bridegroom to feed his wife properly and treat her kindly. With such and similar admonitions he hands over, or "gives away," the bride, gaily attired and wearing her new petticoat. At the feast which follows the bridegroom is spared the trying ordeal of making a speech; he merely strokes his father-in-law to show his gratitude and affection. Then follows a sham fight, in which it sometimes happens that men are wounded. On one side are ranged the bride's kinsmen, on the other those of the bridegroom. Should a brother of the latter be injured, "compensation," in the form of a present, is required. When the family of the bride consider that they have made enough show of resistance, to prove how highly they value her services, they allow her to be taken away. Accordingly she is dragged off by female friends to the bridegroom's house. Even if the poor child is willing to leave

her parents, etiquette demands that, for the sake of appearances, she shall make some show of reluctance. It sometimes happens that a bride who is really unhappy takes the earliest opportunity of running away from her husband, and seeks a home with a man she likes better. In such a case, if the parents perceive that nothing will induce her to return to her injured husband, they offer him a pig as *solatium*, to soothe his wounded feelings; and there the matter ends. We are indebted to Captain W. Acland for the two excellent photographs reproduced on pages 40 and 41. At the Santa Cruz (or Queen Charlotte) Islands, between the Solomon Islands and the New Hebrides group, we find the same custom of infant betrothal. The father, without telling the boy, seeks a bride for his son. Some time elapses before the son is told that a girl is engaged for him. His parents do not say who she is, but only warn

Photo by Captain W. Acland, R.N.

A GROUP OF NATIVES, PENTECOST ISLAND.

him that he must not go near the particular house in which she lives—for it is not allowed to betrothed ones to meet. Youths sometimes show great reluctance to marry the brides thus chosen for them.

NEW CALEDONIA.

A LITTLE to the south of the New Hebrides lies the island known as New Caledonia. Its inhabitants appear to be distinctly Papuan, having dark skins and frizzly hair; but here again there is evidence of intercourse with the brown Polynesian race. There are many tribes, each having its chief. The people—Kanakas, as the French call them (though the term is used very loosely)—wear very little clothing, have no bows and arrows, and were all cannibals

when the French first colonised the island. They are fast disappearing, owing to constant warfare, the introduction of drinking habits, and the practice of abortion. Their number now is less than 22,000, a great decrease since the middle of the present century.

NEW ZEALAND.

In the year 1840, when the islands of New Zealand were first colonised by England, they were inhabited by the Maori race, who were then much more numerous than now. It would seem that the Maoris are dying out—not because they are vicious, but because they are very filthy and do not know how to make a proper use of clothes. An appalling number of deaths occur annually from what may be called "galloping consumption," and there is no doubt that the misuse of clothes is responsible for much of this terrible waste of life. A Maori woman, visiting town, parades the streets muffled up to the eyes in flannels, furs, rugs, and wraps of every description. On returning home, these are all cast aside and replaced by a thin cotton bodice and a chintz petticoat. Thus scantily clothed, she squats down before a fire outside the house, and cooks the family meal. It is much the same with the men: one day a thick woollen shirt, the next a thin cotton one. Overcoats appear, by a curious perversion, to be worn in summer rather than in winter. The favourite place for lounging about is one with plenty of damp grass, and the most popular building site the edge of a swamp! We need not be surprised that habits such as these cause a heavy death-rate.

In the year 1840 the number of Maoris was probably 120,000; in 1856 it had fallen to 65,000; in 1874, to 45,740; in 1886, to 41,432; and the last census (1896) puts down the number of natives and half-castes at 39,834, exclusive of 2,259 half-castes living with the Europeans. Peschel remarks that English grasses are spreading with great rapidity and supplanting the indigenous vegetation. The native rat is being replaced by the Norwegian variety, our house-sparrow is now very common, and nearly everything native is disappearing. The people say, "As the white man's rat has extirpated our rat, so the European fly is driving out our fly. The foreign clover is killing our ferns, and the Maori himself will disappear before the white man!"

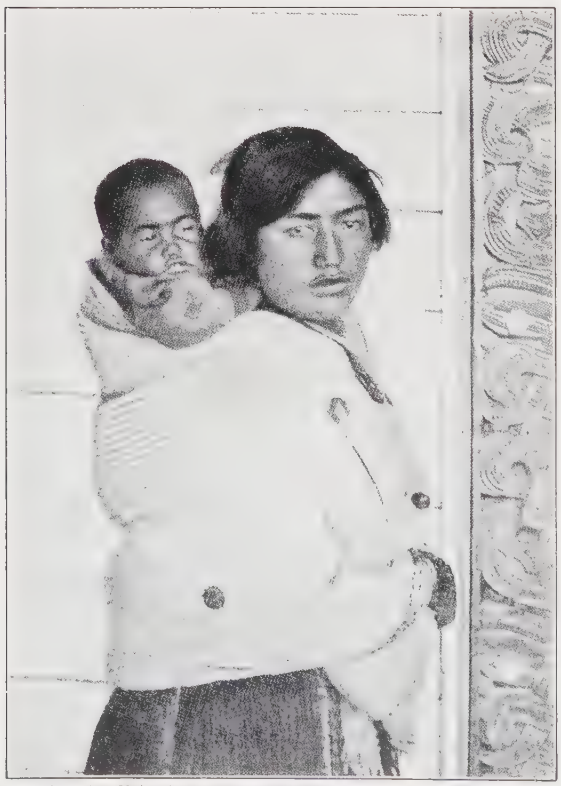


Photo by Valentine & Sons, Ltd. Dundee.
A MAORI GIRL AND CHILD.

It is a pity that this singularly fine race are destined to die out. They are tall, powerful, and well made; the colour of the skin is brown, as with all Polynesians, and never black, although some are darker than others. The variation in type puzzled ethnologists until it was perceived that there has been here, as in most other parts of the world, a certain amount of fusion. Thus, many Maoris are of fair complexion, with straight hair, and the characteristic features of a handsome Polynesian; but others are to be found with a much darker skin, curly or almost frizzly hair, the long and broad arched nose of the Papuan of New Guinea; or it may be with the coarse, thick features of the lower Melanesian races. The facts can only be explained on the supposition that when the Maoris first came to these islands they discovered an indigenous Melanesian race. Probably the men were soon exterminated, but

Photo by Valentine & Sons, Ltd.] [*Dundee.*

A MAORI WOMAN.

Photo by Iles.] [*New Zealand.*

A MAORI GIRL.

it is very likely that the better-looking women were spared, and became wives or concubines of the victors. Tradition confirms the anthropological theory, and so we may consider that matter settled. While some authorities hold that the Polynesian immigration took place about 3,000 years ago, others give a much more recent date, and native traditions seem to show that not more than 600 years have elapsed since the first invasion. The earliest colonists probably came from some of the islands between Samoa and Tahiti. The tradition is that they came from a place called Hawaiki: "The seed of our coming is from Hawaiki, the seed of our nourishing, the seed of mankind." This somewhat mythical region might be Samoa or Tonga. The language of the Maoris appears to be most nearly related to that of Rarotonga, and tradition points to that island as the place where the canoes for the expedition were built—double canoes they were, and their names survive. The legend still recalls how the seeds of sweet potatoes, together with *taro*, gourds, *karaka*, berries, dogs, parrots, rats, and sacred red paint, were put on board the canoes, which were scattered in the night by a storm. The north island was the one first colonised. The reason for this migration, according to the tradition, was a civil war, which devastated Hawaiki. A chief, Ngahue by name, was driven to flight; after a long journey he reached New Zealand, and returned with pieces of jade and the bones of a gigantic bird. These evidently belonged to the moa, now extinct, which attained a height of about 12 feet, and was something like an ostrich. (See the writer's "Extinct Monsters.")

The Maori's chief article of dress is a long mat, in which he muffles himself up to the neck (see illustration, page 45). The mats are of various textures, but are always made from what is called "New Zealand flax" (*Phormium tenax*). The fibres of this plant (one of the *Liliaceæ*) are strong and fine, and when properly dressed have a silky look. The mats are dyed with various colours, obtained from bark or from roots. Birds' feathers are added for ornament. The natives also dress the skins of dogs, and make valuable cloaks of them. The men tattoo the face and parts of the body (see illustrations, pages 45 and 47), but the women tattoo only on the chin. The reader who wishes to learn more about the art of tattooing as formerly practised by these people should consult Major-General Robley's interesting work "Moko."

The Maoris have undoubtedly developed a higher state of civilisation than other peoples of the Pacific who belong to the same race of brown Polynesians. Perhaps this may be accounted for by the fact that life is not so easily supported in New Zealand as in tropical Pacific islands, where bread-fruits, cocoanuts, and bananas flourish with so little attention on the part of man. The climate also is much more variable. The people who settled there found life harder; and this struggle with nature was, no doubt, the means of drawing out capabilities and talents which were previously more or less dormant. They appear to have brought with them the dog, which was used for food, but not the pig. The only plants they cultivated

Photo by Valentine & Sons, Ltd.] PATARAGURAI, A MAORI CHIEF. [*Dundee.*

were the sweet potato, taro, and the gourd; ferns and some other plants supplied edible roots, and certain berries and fruits were also used. The sea and the rivers yielded them fish. Tradition says that they hunted the huge moa, above referred to, and in time they became skilful in hunting, in fishing, and in agriculture.

The native children are very interesting, full of intelligence, quick in learning their lessons at school, and unusually free and open in their manner; they live as much with the men as with the women, and hence their faculties are sharpened at an early age.

Until recently the code of Maori morals was very lax, and is still to some extent, a young girl being permitted the utmost freedom until she is married. But after marriage she is a model of constancy. This vicious system of free intercourse, exercised at a very early age, is very bad physically as well as morally, and checks the healthy development of the body. But it carries no reproach, and the girls are wonderfully modest and childlike in manner. Suicide is very common, for these people firmly hold death to be better than disgrace, and, like the Chinese, sometimes kill themselves under very slight provocation.

Each tribe has its own great chief, while an inferior chief presides over every clan. Broadly speaking, there are three grades of society—first the nobility, then the freemen, and lastly the slaves. The name *Rangatira* is applied to the native nobility, and by courtesy also to officers, missionaries, and other white men who may be placed in any position of authority.

Photo by Burton Bros.] [*Dunedin.*

A MAORI MAN AND HIS WIFE.

The Maori man is a very lazy mortal. In war he is all fire and spirit, but in piping times of peace he lounges about, and will do no work if he can help it. The real work is done by women and slaves, whose drudgery makes them grow old prematurely. Those who preserve their beauty longest are the daughters of wealthy chiefs, who can afford slaves to do the hard work.

Formerly the Maoris were greatly given to cannibalism. The real reason of this revolting practice was, as has been stated in the previous chapter, the superstitious notion that any one who ate the flesh of another became endowed with all the best qualities of that person. A chief would sometimes eat only the left eye of his enemy, that being supposed to be the seat of his soul. To drink his blood was to imbibe his courage and spirit. The practice must also be regarded as symbolising a man's final triumph over his enemy.

There was a good deal of head-hunting in old days. Years ago a large number of preserved Maori heads were brought into Europe. (A collection was recently exhibited at a meeting in the Anthropological Institute in Hanover Square.) In

Photo by Valentine & Sons, Ltd.] [*Dundee.*

POROTITI, A MAORI CHIEF.

response to the demand of European collectors the supply increased to an alarming extent. No man with a well-tattooed face was safe. Slaves were frequently killed for the sake of their heads, which were afterwards tattooed in the same way as men of high rank. A chief once said to an English purchaser of heads: "Choose which of these heads you like best"—pointing to some of his own people—"and when you come back I will have it dried and ready for your acceptance." Needless to say, the offer was refused.

The extraordinary system of *taboo*, or *tapu*, which extends all through Polynesia, with local variations, was formerly in great force among the Maoris. Briefly, it is a law of prohibition, as the word implies. In countries where an organised government has been established, the taboo is unnecessary (except for purely social purposes; as, for example, in connection with clubs or social gatherings). But with a primitive people, living only under chiefs, the system takes the place of an elaborate code of laws. The taboo in Polynesia protects both property and morals, the former more than the latter. For example: when a man has carefully cultivated a field of sweet potatoes, he sends for the priest, who lays a taboo on the field, and henceforth no man, woman, or child dare to venture thereon again; a canoe is hauled up on the beach and left unguarded, but the owner need have no fear lest any one should steal it, because he has already placed on it the taboo mark. With regard to morals, a married woman is taboo to all men but her husband; so is a young girl to all except her betrothed. Another taboo is connected with death. If a man falls overboard from a canoe and is drowned, that canoe henceforth may never be used again; it is taboo.

The head of a chief is so sacred that no one is allowed even to make mention of it! Europeans have sometimes given very great offence by disregarding this strange superstition.

The Maoris have no written language, but their history has been faithfully preserved in numerous lengthy songs, legends, and traditions, handed down with the utmost care from one generation to another. They gave names to stars, to birds, plants, rocks, and even insects. They excelled greatly in oratory. In bygone days every chief was expected to be an orator and a poet, as well as a hunter.

Photo by Burton Bros.] [*Dunedin.*

A FAMILY GROUP OF MAORIS.

CHAPTER III.

AUSTRALIA AND TASMANIA.

AUSTRALIA.

JUST as the wild animals inhabiting Australia, such as kangaroos and wombats, are peculiar and always of a low type, so are its dark-coloured natives. This the reader will readily perceive for himself on glancing at the accompanying illustrations. Their features are coarse and repulsive. We must look upon the Aborigines of this region as a people recalling the earlier stages in the history of the human race—a highly valuable and interesting suggestion of primeval man. Here may we find, as it were, a series of "Prehistoric Peeps," reminding us in passing of Mr. E. T. Reed's clever drawings in *Punch* a few years ago. These people may be said to represent one of the bottom rungs of the ladder of human progress. They are unlike the inhabitants of any surrounding islands or countries, and from their general similarity in various parts of the Australian Continent have been regarded by some writers as a single race, distinct from the Malay, the frizzly-haired Papuan of New Guinea, and the Negro of Africa. Such is the view of Dr. Alfred Russel Wallace. Both Keane and Ratzel, however, consider them somewhat mixed. Their colour is *not* black, but a deep copper or chocolate. As might be expected, they are a very hairy people. The hair is plentiful, not only on the head, but on the whole body, especially on the chest and back. The infants are of a much lighter colour, and covered on the neck and back with a slight

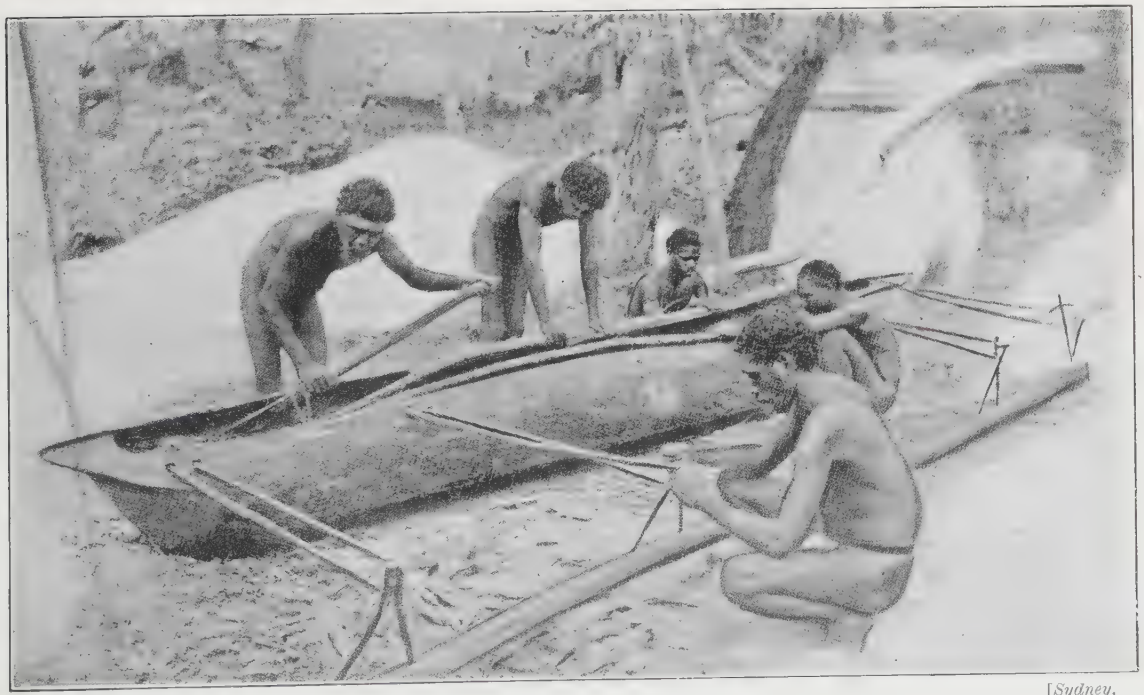


Photo by Kerry & Co.] [*Sydney.*

NATIVES MAKING A CANOE.

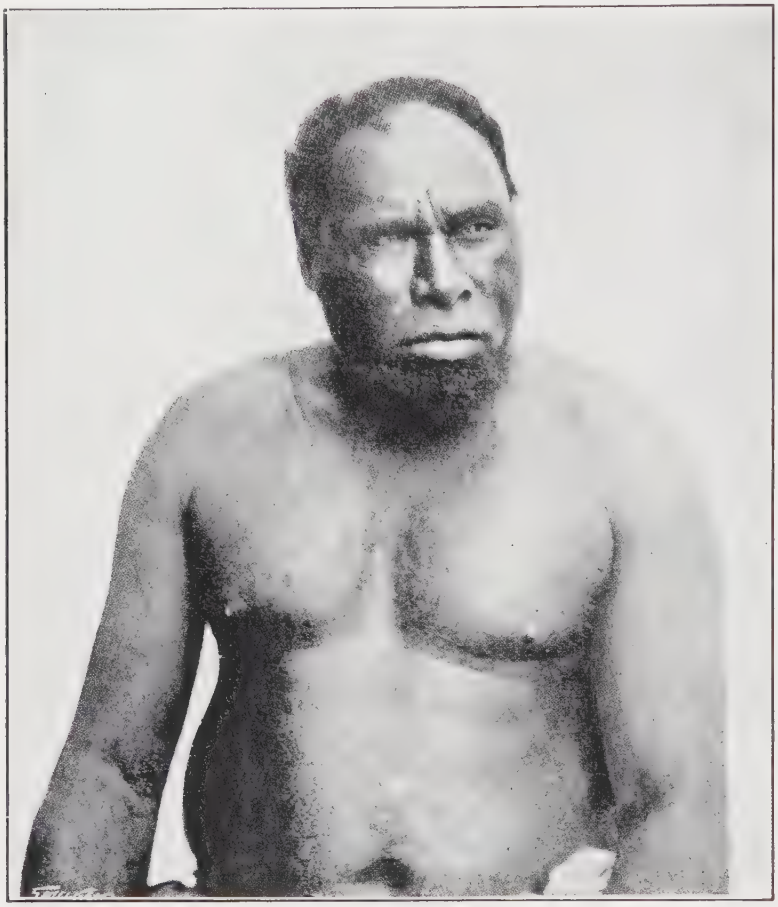


Photo by Kerry & Co. [*Sydney.*

A NATIVE OF PRINCE OF WALES ISLAND.

coat of soft fur. The hair of the head is long, usually wavy or curly, either black or very deep auburn. All the men have beards, whiskers, and moustaches. "You naked cheeks!" is a taunt they commonly apply to beardless people.

In height Australians are not much inferior to Europeans. They are muscular, but with slender arms and legs, owing to want of a good and regular supply of food. The head is generally rather long and narrow, with high cheek-bones. The lower portion of the forehead projects strongly, producing the overhanging eyebrows seen in our illustrations; the upper part recedes rapidly. The lower jaw is decidedly prominent, and this is regarded by all anthropologists as a strong characteristic of the lowest human types, such as the African dwarfs or the Negritos of the Malay Peninsula. The mouth is large, with thick lips. A conspicuous feature is the nose, which is so deeply depressed at the root as to cause the eyes to appear to be drawn together; it is very broad at the nostrils.

Stokes, who was very familiar with the country, says, "The Australians vary as curiously as their soil." Others have expressed their astonishment at the peculiar differences between the natives of various districts. Thus, Tasman, from whom Tasmania takes it name, in the year 1686 found dark, woolly-haired people on the north-west coast. Cook, in 1770, saw on the north-east coast some well-built men, with straight hair, of a chocolate-brown colour, whose noses were not very flat, nor were their lips very thick. Among the Aborigines of the south-east there were women as light as mulattoes.

Earl has remarked that "a circle of 500 miles round Port Essington would enclose an equal number of tribes, varying from deep black to the reddish yellow of the Polynesians." Some are darker, some lighter; some are straight-haired like the Malays, others frizzly-haired like Papuans. Even Wallace, however, admits that there are some signs of intermixture in the north with Malays from the Malay Peninsula, and with Papuans from New Guinea. But this has had little or no effect on the people.

It has not yet been finally decided to what branch of the human family the Australians belong—that is a difficult problem; but they are clearly not Negroes, nor Mongols, nor Papuans, nor Malays. Keane and others consider them to be Caucasian like ourselves, and identical with the Dravidians of India (see the Veddas in Chapter VIII.). Perhaps the reader who studies our illustrations of these people may find that they remind him, in a general way, of the lowest and coarsest types of humanity to be found in England at the present time.

The advent of the white man in Australia has brought ruin to the blackfellows, and the treatment they have received at our hands can only be described as shameful.

When Europeans first settled in Australia, the native population was probably about 150,000 persons. It has been rapidly diminishing ever since those days; and no wonder, for the whites have taken the best of the land and destroyed much of the game on which the blacks chiefly lived. Civilisation, alas! brought disease and vice in its train. Consumption, measles, small-pox, have had a large share in the work of destruction. The adoption of clothing, with all primitive peoples, undoubtedly induces a great deal of lung disease. This may at first appear incredible, but it has been clearly proved. There is a right way and a wrong way in everything; and clothing, which is a great protection if rightly used, is only a source of discomfort and danger to the creature that is unaccustomed to it. The poor ignorant savage does not appreciate it, and would much rather be without clothes. When he does adopt clothes, he frequently casts them aside just when they might be of the greatest service in protecting his body from cold. Lying down to sleep at night in a damp place without the covering he has worn throughout the day, he courts the very diseases which are most fatal to native races. It is just the same in New Guinea, in Polynesia, and in most of the Pacific Islands, where consumption is working terrible havoc.

In the year 1851 the number of Australian Aborigines was estimated at 55,000. In 1893 they were put down at from 30,000 to 40,000. The Government has taken some steps to endeavour to mitigate the grave evils inflicted on the native population—evils for which the white people were clearly responsible. But its action came too late. Between the years 1821 and 1842 the sum of £80,000 was spent in the endeavour to protect and improve the condition of the natives. The Society for the Protection of Aborigines has also been usefully engaged in this work. Native schools were founded in Adelaide and elsewhere, and liberally supported. But now the Adelaide tribe is extinct.

Inferior races must of course give way and make room for those that are more highly civilised; but it is sad to think how much cruelty, vice, and wickedness is involved in the process. When Mr. Lloyd first landed in Geelong, in the year 1837, the Barrabool tribe numbered

Photo by Kerry & Co. [*Sydney.*

A GIN OF THE WORKII TRIBE, GILBERT RIVER.

nearly 300; and fine-looking fellows they were. When he went away in 1853, there were not many left. Seeing so few natives about, he began to make inquiries about some of his dark friends of early days. The reply he received is so pathetic that we give as far as possible the very words: "Aha, Mitter Looyed! Ballyyang dead, Jaga-jaga dead, Panigerong dead [and many others they named]. The stranger white man came in his great swimming vessel, and landed with his large animals and his little animals. He came with his 'boom-booms' [double-barrelled guns] and his tents, and the great white stranger took away the long-inherited hunting-grounds of the poor Barrabool coolies and their children." Then, weeping, shaking their heads, and holding up their hands in the bitterness of their sorrow, they exclaimed: "Coolie, coolie, coolie! Where are our coolies now? Where are our fathers, mothers, brothers, sisters? Dead! all gone! dead!"

In most places the blacks go about almost naked in the summer season, even in Central and Southern Australia, where the climate is changeable. What little they wear partakes more of the nature of ornament than clothing. But during the cold season garments are necessary. The chief article of a man's wardrobe is a girdle of plaited grass or bast; sometimes the hair of an animal may be used for this purpose, or even the hair of another man, in which case it is generally considered a charm. Women at times wear an apron of emus' feathers. A man's girdle serves to carry his digging-stick, his axe, or his boomerang. Hats are altogether dispensed with, but the head may be decorated with teeth, fish-bones, feathers, or the bushy tail of an animal. Some twist the hair with string painted red, and decorated with the feathers of an emu, a cockatoo, or the tail of a dog. The younger men are particularly fond of ornaments for the neck, made of mother-of-pearl, teeth of various kinds, crabs' claws, bits of reed or straw, but the old men despise such things. In the south during the cold season men and women cover themselves with the skins of kangaroos, wearing them like sacks. They have no sense of shame; clothing and modesty, in their eyes, are not connected. There is a story of a girl who was presented by a lady with a white petticoat. This she wore and displayed with some pride to her own people; they, however, only jeered at her for wearing clothes like the white strangers, and the consequence was that in a few days the petticoat was laid aside and the girl went about naked as before.

The people are very fond of painting their bodies. Red, white, and black are their favourite colours. They paint their small wooden shields with the same colours. Some of our illustrations show the stripes or bands of colour on the body. Red ochre is much used. The people of the south-east used to paint their bodies with circles, squares, and crosses. Corpses are painted red. In some tribes only the elder men are allowed to use the red ochre, the youths powdering their hair with red earth. Instead of the tattooing so largely practised by Malays and many other people, we find long oblique scars in the region of the breast, the back, and the shoulders, but seldom below the waist. (See illustrations.)

Photo by Mr. R. Phillips. [*Bristol.*

NATIVES OF RIVER ENDEAVOUR, NORTH QUEENSLAND.

Before a girl can "come out," as we should say—that

Photo by Mr. R. Phillips] [*Bristol.*

NATIVES OF RIVER ENDEAVOUR, NORTH QUEENSLAND.

is, before she can be considered a woman and marriageable—she must go through a very painful operation. Great gashes are cut across her back in horizontal lines with a sharp-edged flint or a shell. The blood that flows out freely is wiped off with bunches of grass, or with green boughs warmed near the fire. After some weeks the wounds have healed up, and the cicatrices are considered to enhance her natural charms, if she has any. Sometimes the belly and the arms are similarly adorned. During the operation of making these scars the girl's nearest relations express their sympathy by shedding tears and uttering loud lamentations.

Marriage is a very simple affair, and a wife is either obtained by purchase from her father or brother, or else carried off by main force. In the latter case the usual practice is to lie in wait for the girl at night, stun her by a heavy blow on the head with a club, and drag her off to a place of retreat. In accordance with customs not yet fully understood, girls are betrothed to certain men as soon as they are born. This "engagement" is considered so binding that a woman breaking it is killed—and often eaten; while the offending man is punished with a severe wound from a spear. The wives have a hard time of it, and are cruelly treated, being often beaten or speared. To kill a *gin* (wife) is thought no offence, and few women are free from frightful scars. The men are not insensible to female charms. A young woman at all celebrated for her beauty usually undergoes a series of captivities to different masters. She never stays long with one man, because another steals her away. It is her sad fate to be a wanderer among strange families, and to be the cause, like Helen of Troy, of many a fight. When women are scarce, the men make raids on other tribes. Widows become the property of the tribe. Wives are sometimes lent to friends or strangers.

Photo by Mr. R. Phillips] [*Bristol.*

NATIVE GIRLS OF RIVER ENDEAVOUR, NORTH QUEENSLAND.

In the dry season many parts of Australia

will not support human life; hence the Aborigines lead rather a wandering existence. Having no beasts of burden, they are compelled to carry everything themselves, and sore burdens are placed on the unfortunate women. One woman usually carries on her back the following articles: a sack containing a flat stone for crushing eatable roots; pieces of quartz for knives and spear-heads; stones for axes; cakes of gum from the *xanthorrhœa* or grass-tree, for mending old weapons or preparing new ones; kangaroo sinews for thread, and needles of kangaroo bone; opossum hair to make girdles; pieces of kangaroo skin for polishing the spears; sharp shells to serve as knives and axe-heads; yellow and red ochre for painting; a piece of bark for making "bast," ropes, girdles; ornaments; tinder for making fire; some fat and a piece of quartz revered as a relic, having been extracted by the "doctor," or magician, from a sick man; and besides these things, she must carry roots or fruits collected on the road. But this is not all, for between the sacks and her own back she carries a store of undressed hides, and in her hand a staff 5 or 6 feet long, or a firebrand. Sometimes she carries her husband's spears also! One need not therefore be surprised that, as a rule, 16 or 18 miles is considered a good day's march.

Photo by Mr. R. Phillips] [*Bristol.*

NATIVES OF RIVER ENDEAVOUR, NORTH QUEENSLAND.

It can hardly be said that the Australians are a brave race, like Zulus, Arabs, or Sikhs; but here and there examples have been found of truly heroic determination or of great coolness. Self-control they certainly have in a high degree. To the present day the natives reverence the names of certain brave and fiery leaders who fought in many a desperate battle with Europeans. They seem somewhat fond of fighting among themselves. But such fights are not very deadly; their mode of warfare does not, as a rule, lead to much bloodshed. One reason for this is obvious: every death must be avenged, and therefore they have the fear of blood-feuds constantly before their eyes. They are very fond of pouring torrents of abuse on their enemies from a safe distance. They prefer to attack from an ambush, and they are extremely clever at dodging spears by a sudden and almost imperceptible movement, or at covering themselves with their small wooden shields. They often catch a spear and throw it back at the enemy who hurled it.

The Australian shows more skill in the making of his weapons than he does in making tents, clothing, or in cookery. Except in the extreme north, he is ignorant of the bow and arrow used by his neighbours the Malay and the Papuan; but his spears, throwing-sticks, clubs, and boomerangs are well made and very skilfully used. The wooden spear is found everywhere. Of the spears used in war, some are 8 or 9 feet long. Thin stems of the eucalyptus are used for this purpose, straightened and hardened by the action of heat. Some have sharp flints, or pieces of quartz, fastened by gum in two grooves near the point. Want of space forbids the writer from enlarging on the subject of weapons; but he would like to

direct the reader's attention to the splendid exhibition of arms, clothing, and ornaments of all the primitive peoples in the ethnographical collection at the British Museum, now under the care of Mr. C. H. Read. The University of Oxford possesses a very fine ethnographical collection, and that of the Blackmore Museum at Salisbury is also most admirable. Heavy spears the Australian Aborigines can throw by hand a distance of from 50 to 70 feet; light spears, hurled by means of a throwing-stick, may travel as far as 100 yards, for this implement gives a powerful leverage. Their accuracy in throwing is wonderful.

We must say a few words about that remarkable Australian weapon the boomerang. It is a flat piece of hard wood, about as large as a scimitar (though sometimes smaller), bent in the middle, flat on one side and a little rounded on the other. For this purpose pieces of wood that are naturally curved are selected; hence their strength. The boomerangs used in warfare are large and heavy, with pointed ends, and capable of inflicting a serious wound. In hunting, and especially for killing birds, a smaller boomerang, the ends of which are slightly twisted in opposite directions, is used. It has the remarkable property of changing its course while in the air, and finally returning to the thrower. It is hardly necessary to say that the boomerang, while travelling forward with great speed, revolves rapidly on its own axis, and takes a slanting direction. In the use of this weapon dexterity is required rather than strength.

Some of the Australian Aborigines are troglodytes, or dwellers in caves, like the prehistoric men of Europe (see the writer's "Prehistoric Man and Beast"). But caves are only to be found in certain districts. Moreover, as we have already remarked, the Aborigines lead a rather wandering life. They usually erect rude huts or screens, constructed of whatever material happens to be at hand — twigs and bushes, covered with bark, turf, or leaves. These shelters are purely temporary, but serve for a few weeks or months, until the family moves on. In the north and north-west, where Papuan influence evidently comes in, they build regular huts, as high as a man,

Kerry & Co. *Sydney.*

A NATIVE WARRIOR, PRINCE OF WALES ISLAND.

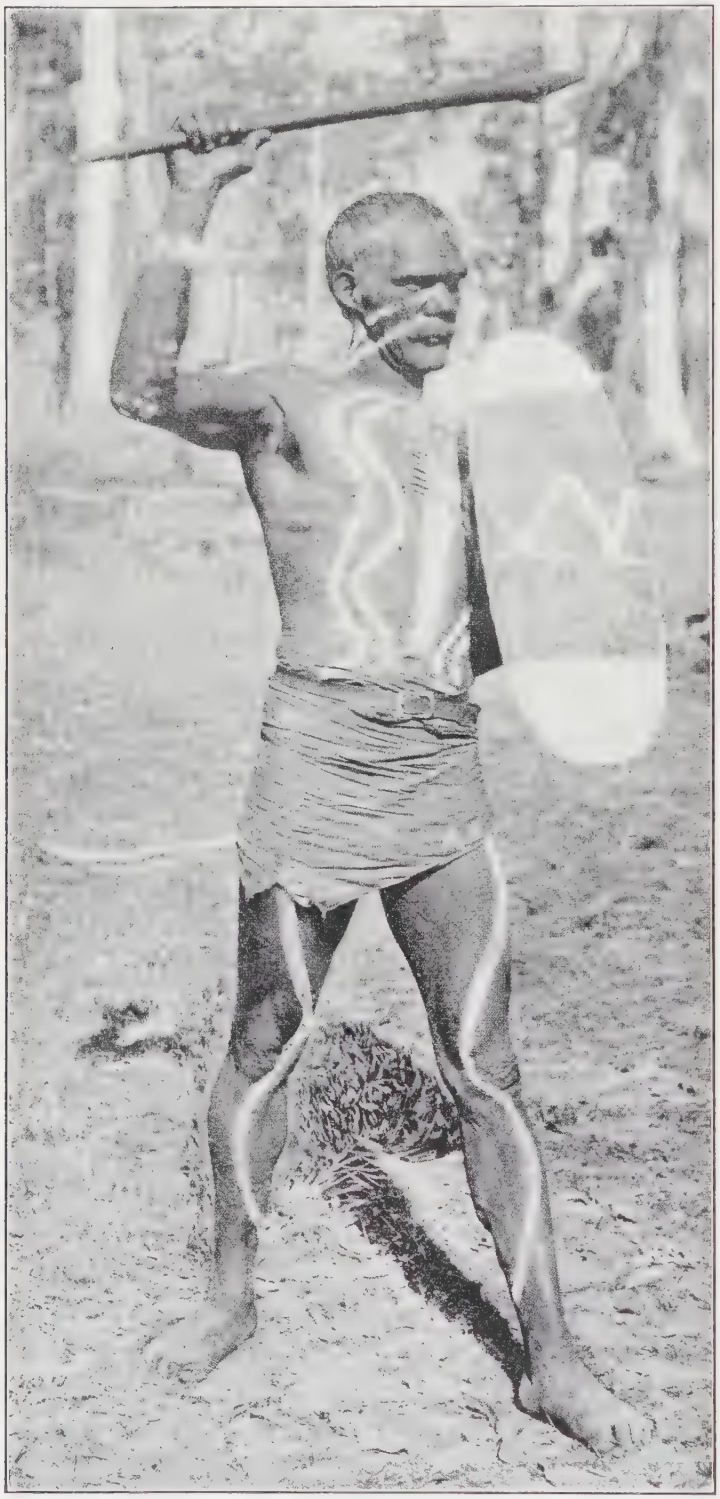


Photo by Kerry & Co. [*Sydney.*

A NATIVE OF TWEED RIVER.

and capable of holding ten persons. These they construct with stakes covered with clay. So backward are these people in civilisation that many of the coast tribes know nothing of navigation. On the north-west coast we find only simple rafts, made of mangrove branches tied together. In Southern Australia we meet with canoes made from the bark of the eucalyptus. Though these are very light and frail, natives will venture out to sea in them for several miles. In New South Wales they use tree-stems hollowed out by the action of fire, like the neolithic men of Europe. Cook saw boats of this kind 13 feet long.

Knowing nothing of agriculture, and having no flocks and herds, the blacks can hardly be said to have an ample larder. Of course they prefer animal food, but game is not always to be had. Sometimes they devour their dogs, which originally were dingoes, but now are mostly crossed with European breeds. They are otherwise very kind to these domestic pets, the women even suckling the young ones. There are very few animals that they will not eat. Occasionally they get a dead whale or catch a dugong. Besides the marsupials of their country, such as kangaroos, wombats, and opossums, they eat birds and eggs, lizards, snakes, frogs, tadpoles, and the larvæ of insects. White ants are eaten alive, and a certain moth, which is very abundant, is considered a great delicacy. Snakes are also much appreciated. Tadpoles are fried on grass. Certain roots and fruit are used as dessert after meat. Many kinds of shellfish are eaten. Of the vegetables one of the best is a certain wild yam. The roots of the bulrush are roasted and kneaded into cakes. Fruits are not abundant, but the young leaves of the grass-tree are much eaten, as it grows abundantly. The people are

From Spencer and Gillen's "Tribes of Central Australia" (by permission).

AN OLD MAN OF THE ARUNTA TRIBE.

very fond of honey (from the *banksia* and *xanthorrhœa*), and show great ingenuity in tracking bees to their nests. A certain kind of eucalyptus provides them with "peppermint-gum," from which they make a sweet drink by adding water. They appear to have had no intoxicating drink before the advent of our colonists, with the exception perhaps of a sort of mead in New South Wales, mentioned by Braim. They have no objection to rotten eggs, or even the contents of the intestines of animals. Their capacity for eating meat is almost incredible. When a man is fortunate enough to catch a kangaroo, he will go on eating, with short intervals, until he has consumed it all. The lazy disposition of the Aboriginal makes him alternate between gluttony and starvation.

Cannibalism used to be a frequent occurrence, but was not universal. Fat people were liable to be stolen and eaten; for this reason a man who had a fat wife was unwilling to allow her to wander about alone. An "unprotected female" of that sort might be made away with to replenish the larder of some neighbouring tribe! Human skulls are used as drinking-cups.

The natives have special words to denote every minutest portion of the human body. Their language is in harmony with their low mental condition; it is rich in terms for concrete objects or expressions of sensuous pleasure. Abstract terms hardly exist. It is said they cannot recognise accurate portraits of themselves, but only large outlines with big heads. They have little sense of number, few of them being able to count beyond three, or at most five. Anything further is expressed by compounds. They are not altogether without poetry, but their verse is of a very humble order, consisting of short, disconnected snatches of thought. They have plenty of legends and fables.

It would not be true to say that the Australians have no kind of government beyond what may be exerted at home by parents. Though chiefs are neither elected nor hereditary, yet each tribe has its leader, chief, or king. It gradually recognises the greater activity and prowess of its ablest man, who, by general consent, becomes its head. He rules partly by selecting men who will carry out his wishes. Generally speaking, as we have already said, women are despised; but there is one exception. In West Australia an old woman undertakes the office of grandmother to the tribe. She settles quarrels, separates men who fight, and summons the tribe to war.

Photo by Mr. R. Phillips] [*Bristol.*

NATIVES IN OUTRIGGER, RIVER ENDEAVOUR, NORTH QUEENSLAND.

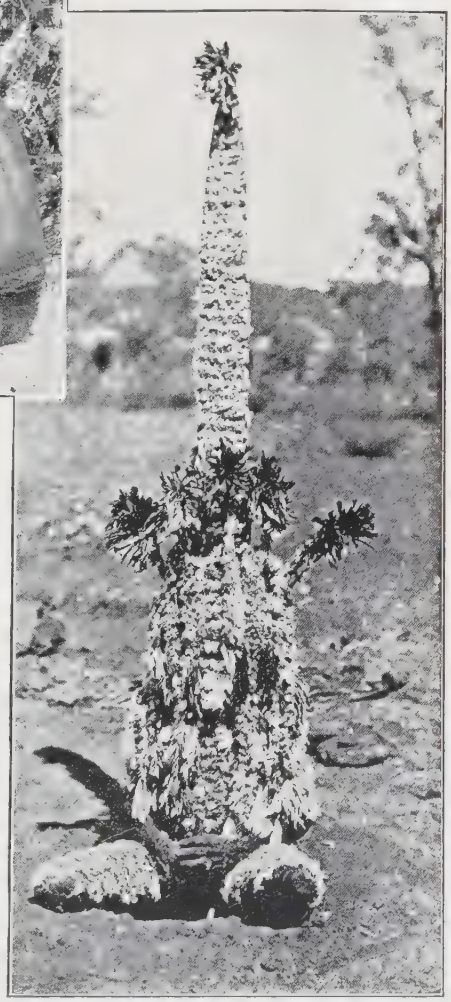
Every tribe is divided into two, four, or even six classes, each of which has a class-name, taken from some animal or *totem*—as Dog, Rat, or Emu. These classes are sometimes called clans or *totems*, and all the members of each are considered to be blood relations. So a man of the "Rat clan" must not marry a girl of that clan, but must aspire to the hand of, say, an "Emu" girl. The descent

From Spencer and Gillen's "Tribes of Central Australia" (by permission).

A GROUP OF THE ARUNTA TRIBE.

throwing spears, bathing and diving, and games that tend to sharpen the eyesight, or to make the players quick at concealing themselves. So sharp are their eyes that they can recognise the footprints of most of their acquaintances from some peculiarity in the foot's shape, or the way in which the person walks. Boisterous games are not so popular. The dances, like those of the European "Little Folk" or fairies, usually take place by moonlight. They may be warlike, licentious, or in imitation of the chase and the habits of animals. The *corroboree* partakes of the nature of a spectacle as well as of a dance. It generally aims at reproducing in a dramatic way some phase in native life that interests both the performers and the spectators. In its principal features it is similar all over the continent, but the details vary according to the locality. New features are frequently invented. It is the Aboriginal drama, and the "Management" are naturally expected in these classes is in the female line only, so that children belong to their mothers' clans. Land, however, is inherited from the fathers. All Australians are very strict in following the unwritten laws of public opinion, and the rights of property are strictly upheld. In Central Australia it is different, as Messrs. Spencer and Gillen have shown in their most important recent work on the Central Tribes.

The natives are fond of amusements, such as dancing,



From "Tribes of Central Australia."

UNCHICHERA OF IMANDA.

to provide novelties from time to time. Men are the chief performers; the women form the orchestra, and make the music. Sometimes the men have boughs tied to their ankles, feathers in their hair, the down of birds attached to their skin here and there, with drops of blood, and other decorations. They paint themselves with coloured clays, the patterns being horrible and fantastic. Thus a man will paint himself to look like a skeleton, the effect of which by moonlight is weird, the lines of white standing out sharply against his black body. The "figures" executed often represent warlike scenes. Sometimes the actions of the emu or of the kangaroo are imitated. The ground is selected for the purpose, anything which might hurt the feet being removed. The scenic effect, with the fires burning, and a forest for the background, is very striking. But the performance entails a great deal of muscular exertion. The women remain seated on the ground, and sing the songs that properly accompany each "figure." An old man stands near them, his duty being to sing the first few words of each song, and to beat time with two sticks which he holds in his hands.

Photo by Kerry & Co. [*Sydney.*

A MAN OF THE WORKII TRIBE, GILBERT RIVER.

Mr. A. W. Howitt has written a valuable account of the Australian medicine-men, wizards, or doctors (*Journal of the Anthropological Institute*, XVI.). Over a large portion of South-eastern Australia the term "blackfellow doctor" is always used for those who profess supernatural powers—not merely of healing, but others that are purely magical. There are also "rain-makers," seers, or spirit-mediums, and bards who employ their poetic faculties for purposes of enchantment. The wizards are everywhere credited with the power of conveying themselves through the air, or of being conveyed by the ghosts from place to place, or even from earth to the sky. Numerous accounts were given to Mr. Howitt by natives of the "going up" of these wizards. The reader will not be surprised to learn that the upward flights always took place under cover of darkness, and that the return of the wizard is frequently accomplished by means of a tree, down which he was heard to descend and finally to jump on to the ground; but these suspicious circumstances do not affect the faith of the Aboriginal in the accomplishments of his wizard, who, in addition to the power of travelling to and from the skies, is able also to hurl stones invisibly at any person or persons whom he may wish to injure. The projectile generally employed for this amiable purpose is a piece of the mineral known as quartz ("Bristol diamond" or rock-crystal), crystals of which are always carried about by a "blackfellow doctor" as part of his stock-in-trade. All bright transparent stones are sacred amulets which the doctor alone may touch or investigate. It is believed

that the sorcerers have a stone or a bone in their stomach from which they can secretly transfer splinters into the veins of those upon whom they exercise their arts, and the cure of diseases with them generally consists in the extraction of these stones. Magic wands are made of acacia sticks, especially the knotted stick called *plongge:* if a sorcerer touch the breast of a sleeping man with one of these, he causes him to fall ill. If a man has an enemy, he plots for his death or downfall with the sorcerer, bringing him a fragment of anything the enemy has worn, or a portion of his hair if he can obtain it, or even a morsel of food he has left, by means of which the sorcerer is supposed to be able to work any ill upon the unfortunate victim. Many tribes burn what food is left after a meal, as a precaution against sorcery. The Australian cannot reconcile his mind to the idea that death is a natural event. Every death not brought about by open violence is considered to be the result of magical arts. Some wizard must have been at work with his fatal spells, and the friends of the dead man endeavour in their own peculiar way to find out who is the murderer. Some put questions to the bier on which the corpse is laid, calling it "The knowing one." At the funeral a relation who does not make sufficient lamentation is liable to be suspected! Should the man suspected belong to another tribe, the matter becomes a *casus belli:* a few spears are thrown, and some wounds inflicted, until the old men declare that "Honour is satisfied." With many tribes, it is believed that a man can be bewitched by the use of his name. In order to prevent such a misfortune, a lad, as soon as he becomes a man (after passing through the initiation ceremonies), gives up his name and is described as the son or brother of a woman; for women, being supposed to be less subject to witchcraft, are allowed to keep their names.

Photo by Kerry & Co. [*Sydney.*

A MAN OF THE WORKII TRIBE, GILBERT RIVER.

To counteract the malevolent arts of the sorcerer, charms of various kinds are resorted to. Mr. Howitt speaks of a young man of the Murring tribe who had a bagful of powerful charms, among which was the cut-glass stopper of a bottle, supposed to be very efficacious. When asked how such things could possibly protect him, the young man, who had for his *totem* the kangaroo (on his father's side), replied: "If I were going along, and saw an old-man kangaroo hopping straight towards me and looking at me, I should know that he was giving me notice that enemies were about. I should get my spear ready, and I should hold my *joëa* bag in my hand, so that if the man [*i.e.* the wizard] were to chuck something at me, I should be safe."

The Kurnai tribe also believe in kangaroo warnings; and if one of them should happen

to dream of "old-men kangaroos" sitting round his camp, he would take it as a kindly warning of coming danger. One may be sure that the sorcerers are not induced to exercise their powers without some material reward. They all demand payment in kind. Some of their patrons give presents for favours received; others from fear of possible injuries. The sorcerers are not particular, and will gladly take such unconsidered trifles as weapons, rags, implements, and especially game. After a "fair" they come away loaded with gifts. It is difficult to ascertain the manner in which the sorcerers qualify themselves to practise their profession and to impose upon their fellow-blacks, for they surround themselves with profound mystery—as the augurs did in Rome, though Macaulay naïvely wondered how two of them could meet without laughing. The tribes have innumerable tales of the manner in which the powers of magic are acquired. Some, as the Kurnai tribe, say that the ghosts of ancestors visit a sleeping man and communicate to him the secrets of sorcery, or take him away with them while his spirit wanders in dreams and complete his education in the distant spirit-world. Other tribes believe that a man becomes a wizard by meeting a supernatural being, who lives in hollows in the ground, and who opens the man's side and inserts therein quartz crystals and other minerals by which he obtains his powers.

Mr. R. H. Mathews has described (*Journal of the Anthropological Institute*) the initiation ceremonies of certain Australian tribes. An old man, who appeared to be a wizard, told him a curious legend connected with the initiation ceremonies of the Wiradthuri tribes of New South Wales. The myth was as follows:—A long time ago there was a gigantic and powerful being, something between a blackfellow and a spirit, called Dhuramoolan, who was one of Baiame's people. His voice was awe-inspiring and resembled the rumbling of distant thunder. At a certain age the boys of the tribes were handed over to this god, in order that he might take them away into the bush and instruct them in all the laws, traditions, and customs of the community, to qualify them to sit on councils, and discharge all the duties and obligations devolving upon them as tribesmen. He pretended to Baiame that he always killed the boys, cut them up and burned them to ashes, and then restored them to human shape again, as new beings—doubtless much improved by the process.

Photo by Mr. Phillips] [*Bristol.*

NATIVES OF RIVER ENDEAVOUR, NORTH QUEENSLAND.

But not all the boys came back to the tribe, for at every initiation ceremony some of the candidates died in the bush. Dhuramoolan said they had died from natural causes; but Baiame, becoming uneasy at the loss of so many of his young men, and, suspecting that something was wrong, questioned their companions. At first they were afraid to tell; but on being compelled to speak the truth, they said that the missing boys had been eaten by Dhuramoolan. It was not true that the

Photo by W. Lindt, Melbourne.

A NATIVE, WITH WIFE AND MOTHER.

survivors had been burned and restored to life. Baiame, on hearing this, became very wroth and killed this great being Dhuramoolan. But Dhuramoolan put his voice into all the trees of the forest, telling it to remain in them for ever. He also made a "bull-roarer" (a whip used to frighten away women at the ceremonies) by splitting one of the trees, and the tree still retained the voice. Baiame told his chief men that in future they must themselves initiate the youths of the tribes, using the "bull-roarers" to represent the voice of Dhuramoolan. The women were not told of the death of Dhuramoolan or the deceit which he had practised, and they therefore continued to believe that he took the boys, burned them, and brought them back to life.

It is quite clear that the object of the initiatory rites is to teach the privileges, duties, and obligations of manhood, to harden them and make them able to bear pain. Youths are thus enrolled among the men, and removed from the care of the women. They are no longer

Photo by Kerry & Co.] [*Sydney.*

RIVER LANDSCAPE, WITH HUT.

"tied to their mother's apron-strings," as we should say. The ceremonies create a gulf between the past life of the boy and the future of the man that can never be recrossed. They also strengthen the authority of the old men. Finally, the opportunity is taken of impressing upon the mind of the youth, in an indelible manner, the rules of conduct which he is expected to obey. In addition to all this there is a semi-religious element which tends to strengthen very greatly the emotional effect of the rite. It is difficult to imagine anything better calculated to impress, to awe, and even to terrify a young Australian savage than the initiation ceremonies of his race.

According to some writers, Australians have no religion beyond the dread of ghosts and evil spirits. They certainly have no worship, even of idols. But Ratzel and others maintain that a good many ideas have been imported from Polynesia, Melanesia, Borneo, and other regions. With the Kamilaroi tribe in the north-west of New South Wales, Baiame is regarded as the maker of all things; his name signifies "maker" or "cutter out," and he is the rewarder of men according to their conduct. He it is who sees and knows all, being kept well informed by a lower deity who presides at the initiation ceremonies. Another deity, whose name is Dhuramoolan, acts as mediator. The latter has a wife called the Egg, or Life. She has charge over the instruction of women. The spirit—that which speaks and thinks

within man—does not die with the body, but ascends to Baiame, or it may wander about on the earth, or enter a wild animal or a white man. A native once quaintly expressed his belief in a future state in the following words: "When black-fella tumble down, he jump up all same white-fella." Numbers of white men have been recognised by the blacks as their lost relatives returned from the spirit-world, and have accordingly received native names!

The late Dr. Bennett, F.R.S., mentions that on one occasion, when a European was chasing a wild animal, the black who accompanied him entreated him to spare it and to take it alive, as it was once "him brother"! The white man, disregarding the petition, killed the animal, at which his black companion was greatly grieved, refusing to eat any of it, and muttering all the while about "tumbling down him brother"!

According to Mr. E. Palmer, a certain tribe believe that there is a place among the stars whither they go after death by means of a rope! When a meteorite is seen, they say it is a

Photo by Henry King] [*Sydney.*

A GROUP OF NATIVE AUSTRALIANS.

falling rope discarded by a spirit which has succeeded in climbing up to heaven; but if the meteorite bursts with a loud noise, it shows that the rope has broken.

The Rev. Charles Greenway, speaking of the Kamilaroi tribe of New South Wales, says they have a legend that the stars forming the constellation known as the Pleiades were young women of extraordinary beauty who once lived on earth. The young men, becoming enamoured of their charms, pursued them. The girls prayed for deliverance, and Baiame and his mediator, Dhuramoolan, helped them to climb to the top of some very high trees, whence they sprang up to the sky. One of them, not being so beautiful as the rest, hides behind the other six. The leader of the young men who pursued them now appears as Orion, with a boomerang in his belt. The natives of Encounter Bay say that the souls up above, in the clouds or in the stars, leave their habitations in the evening, and go about their business as they used to when they dwelt on earth. The Milky Way is said to be a row of huts, and natives profess to see therein the ash-heaps and columns of ascending smoke, as from an encampment. Meteorites, according to these tribes, are the children of the stars. The outer and inner bands of colour in the rainbow are male and female. The moon is a good influence, but the sun a bad one.

Photo by Mr. R. Phillips] *[Bristol.*

WOMEN IN MOURNING—THEIR BODIES COATED WITH WHITE CLAY.

It is always difficult to generalise about the mental characteristics of any race of people, and only those are justified in the attempt who have lived among them for a good many years—even then they may fall into serious errors, so reserved are all the lower races. But we cannot be far wrong in quoting the opinion of Mr. Curr, who was for many years "Protector of the Aborigines" in Victoria. He says: "The black, especially in his wild state, is quicker in the action of his mind, more observant, and more self-reliant than the English peasant, but less steady, persevering, and calculating. In our aboriginal schools it has been found that the pupil masters reading, writing, and arithmetic more quickly than the English child. He will also amuse himself with reading stories as long as he is under the influence of the whites. At this point, however, he stops. Could our blacks part with their knowledge of reading and writing, I am persuaded that they would do so for a trifle. . . . Socially, the black is polite, gay, fond of laughter, and has much *bonhomie* in his composition. As regards courage, he is inferior to the white man; for, though his nerve is superior, his resolution is less. His tactics in war are such that he will never undertake an enterprise in which the death of even one of the party is inevitable, or nearly so. Hence, no blacks, however numerous, will attempt to rush a hut in which there is one armed man on guard. On the other hand, a black has been known, in a place far removed from civilisation, to

Photo by J. W. Beattie [*Hobart.*

WILLIAM LANNEY.

resist, single-handed, the advance of an exploring party with the greatest intrepidity, though the horses must have seemed to him goblins or devils. Touching the moral feelings of the blacks, writers say little or nothing; but observation has convinced me that they are not without them nevertheless, though they are much blunted from constant repression, and that they discriminate between right and wrong, though unable to formulate the difference. I believe their horror of consanguineous marriages proceeds from a feeling of this sort which they are unable to analyse or explain. I am convinced from personal observation that, after the perpetration of infanticide or massacres, though both are practised without disguise, those engaged in them are subject to remorse and low spirits for some time afterwards." Ratzel speaks of the "soul-depressing misery" that hangs over these people, rendering them unquestionably far inferior to that *beau-idéal* child of Nature, the wild North American Indian. For this the climate is partly responsible. Rain, which is so essential for filling the springs and maintaining both animal and vegetable life, comes so irregularly that droughts are frequent. Certain steppe districts are oppressively hot, and the sudden chill that follows the sunset seems to cause a stupefying effect. Where the land is desert, the inhabitants are few in number and of a miserable appearance; where the land is good, they are more numerous, better-looking, and more active. The women are not so handsome as the men, and the old women are dreadfully ugly; this is partly due to the very laborious lives they lead, but also to the very poor food vouchsafed to them by their lords and masters.

Mr. C. S. Wake, who has contributed papers on Australian Aborigines to the *Journal of the Anthropological Institute*, thus sums up his view of them: "It is evident that these people are, as compared with more advanced races, in the condition of children. Among all the tribes, whether the more hostile ones of the east, or those who in the west appear to give evidence of a milder disposition, there is the same imperfect development of moral ideas. In fact, none of them have any notion of what we call morality, except the simple one of right and wrong arising out of questions of property. With this moral imperfection, however, the Australian natives exhibit a degree of mental activity which, at first sight, may be thought inconsistent with the childish position here assigned to them. It is evident, however, that this activity results from the position in which the Australian is placed. Extremely indolent when food is plentiful, when it is scarce the greatest exertions can be made for its acquirement, and the repeated exercise of the mind on the means of accomplishing the all-important end of obtaining food has led to a development of the lower intellectual faculties somewhat disproportionate to the moral ideas with which they are associated."

Photo by J. W. Beattie] [*Hobart.*

WILLIAM LANNEY.

TASMANIA.

It is to Van Diemen, governor of the Dutch possessions in the East Indies in the year 1642, who sent Tasman

in command of two successive expeditions from Batavia, that we owe our first knowledge of Australasia. In that year Tasman came in sight of the large island, which he called Van Diemen's Land, after his patron. He guessed that the island was inhabited, but saw no natives. The first meeting of the Aborigines with Europeans took place on March 4, 1772. When the French navigator Marion de Fresne arrived at the spot at which the Dutchman had touched, the blacks came down to the French boats with confidence; but unfortunately there was some misunderstanding, and one of them was shot, and the rest fled. The first Englishman who approached the shores of Tasmania was Captain Furneaux, of the *Resolution*, who in March 1773, having been accidentally separated from the ship of his commander, Captain Cook (then on his second voyage of discovery), coasted along the south and east shores. He saw none of the people, but he says the country "appeared to be thickly inhabited, as there was a continual fire along the shore as we sailed."

On January 26, 1777, Captain Cook, then on his third voyage, entered Adventure Bay. The inhabitants were found to be distinctly below the English standard of stature. The average height of twenty-three men gave 5 feet 3¾ inches; of twenty-nine women the average was 4 feet 11½ inches. The colour of the skin was dark brown, or chocolate colour, sometimes approaching black. The hair was very characteristic of their race—which is believed to be Papuan or Melanesian, though modified by long isolation. Instead of being straight or wavy, as with the Australians, it was finely curled or frizzled; when short, it had the appearance commonly called "woolly," but when allowed to grow long it went into small ringlets, which when covered with grease and ochre gave the appearance of a sort of mop of red strings hanging over the head and neck. The men had good beards and whiskers. The eyes were small but bright, and sunk beneath heavy, prominent brows. The nostrils were large and open; the nose was short and prominent, the upper part being deeply sunk under the projecting ridge connecting the eyebrows, and the lower part very wide. The brain-capacity was small compared with the general dimensions of the skull and face; the projection of the lower jaws was very marked. The people lived "like beasts of the forests, in roving parties, without arts of any kind, sleeping in summer like dogs, under the hollow sides of trees, or in wattled huts made with the lower branches of evergreen shrubs, stuck in the ground at small distances from each other, and meeting together at the top." Captain Cook's ship surgeon, Mr. Anderson, tells us that they "had little of that fierce or wild appearance common to people in their situation, but, on the contrary, seemed mild and cheerful, without reserve or jealousy of strangers. But," he adds, "their not expressing that surprise which one might have expected from their seeing men so much unlike themselves, and things to which, we were well assured, they had been hitherto utter strangers, their indifference for our presents, and their general inattention, were sufficient proofs of their not possessing any acuteness of understanding." Cook's intercourse with these people was of a perfectly friendly nature. Their treatment by whites in the present century is, unfortunately, a very different story.

Photo by J. W. Beattie] *[Hobart.*

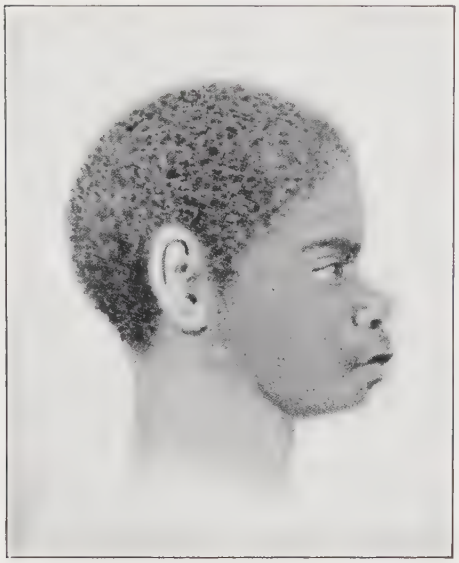
"TRUGANINA," WILLIAM LANNEY'S WIFE.

In the year 1804 the English took possession of the island, and changed its name to Tasmania. They colonised it from New South Wales. At Restdown, afterwards Risdon, a settlement was formed by a military party and convict labourers. It was here, in 1804, that the first serious conflict took place, and through a foolish misunderstanding. A party of several

From a water-colour drawing by Mr. T. Bock.

A NATIVE OF TASMANIA.

hundred blacks, men, women, and children, engaged in a harmless kangaroo chase, were suddenly seen running down the side of a hill towards the young colony. The alarmed settlers, thinking that they were about to be attacked, fired volleys among the unhappy natives, killing, it is said, as many as fifty before the fatal mistake was found out. Thus began that terrible "Black War" which makes so dark a page in the history of our colonial expansion. It is perhaps only fair to say that the English settlers consisted largely of convicts of the most hardened and degraded type, who, frequently escaping, took to a roving and lawless life in the forests as bushrangers, or on the islands in the straits as sealers. From such men as these, the very dregs of our home population, utterly selfish and cruel, the natives mostly received impressions of European civilisation and character, which led to reprisals upon the more peaceful settlers. Life became almost everywhere so insecure as to cause an urgent cry for Government interference. An attempt to divide the country between the two races by a line of demarcation failed. More severe measures followed; martial law was proclaimed against all the blacks, and the famous operation of the "Line" was commenced. The intention was to surround all the natives by a military cordon reaching right across the island, gradually to close in upon them, and finally to drive them into Tasman's Peninsula on the east, and keep them there by means of a strong guard. But the blacks were too cunning to be caught in a trap like that, and, knowing the ground much better than their pursuers, easily eluded their vigilance, although nearly the whole of the white population, civil and military, were employed in the chase. The experiment cost nearly £30,000, and resulted in the capture of one wretched black. By this time the native population, robbed of their hunting-grounds, and acquiring diseases by contact with the whites, were reduced to little more than 300 in number. After methods of coercion, including the offer of rewards for individual captures, had been tried, with little more success, one white man accomplished by kindness, and almost single-handed, what all the forces of the Government had failed to do. Mr. Augustus Robinson, a builder, devoted himself to the cause of the blacks at a time when the whole island was in a panic from the attacks of a few natives. Gathering around him at Bruni Island as many of them as he could induce to adopt settled habits, he taught them the rudiments of European education, at the same time learning from them what he could of their language and ideas. In this way he gradually won their confidence, and the report soon spread through the island that there was one white man who was really a friend of the blacks. With a few native and English friends he went about, unarmed, among the people, and



From a water-colour drawing by Mr. T. Bock.

A YOUNG MAN OF TASMANIA.

persuaded them by promises of good treatment to surrender their freedom. In the course of three years they all came in. William Lanney, as he was afterwards called, was one of the last party brought into Hobart Town in 1835. He was the "last man" of this now extinct race; and we reproduce on page 67 his photograph, and on page 68 that of his wife, from lantern-slides kindly lent by the Agent-General for New South Wales.

The blacks were finally settled in Flinders Island, in Bass Strait, their number then scarcely exceeding 200. Here they were fed, clothed, and educated at Government expense, but they sadly missed the old freedom and the excitement of the chase or of war, and partly from melancholy and partly from diseases they rapidly died off, until in 1847 their numbers were reduced to forty-four. William Lanney died in 1869. The last of the native women, Truganina, who, as the faithful companion of Robinson's conciliatory missions, had played an important *rôle*, and on one occasion had been the means of saving his life, survived until 1876.

The languages of the Tasmanians were soft and musical, and quite unlike those of the Australians. It is said that many of them were really handsome savages. The few photographs still extant suggest quite the reverse, but it is possible that the ugliest and weirdest-looking natives were purposely selected as subjects for the camera. In Cook's time, besides covering their heads with grease and red ochre, the Tasmanians wore bracelets, armlets, and necklaces, also girdles of kangaroo sinews or vegetable fibre, to which shells, bones, or teeth were often attached. They never cultivated the ground, and had no domestic animals, not even dogs. Of the potter's art they were entirely ignorant. No charges of cannibalism have been brought home to them. Although it seems probable that they were acquainted with the art of producing fire, they always took burning torches on their journeys. Their weapons were only two, both made of wood—a simple long spear, sharpened at one end and hardened by the action of fire, and the waddy, a short stick, which could be used either as a club or missile. They possessed no bows and arrows, nor did they use the shields, boomerangs, and throwing-sticks of the Australians. Of course metal of any kind was quite unknown. The thin bone of a kangaroo's leg served for needle, awl, or pin; their domestic utensils were stone axes and knives of the very rudest construction; in fact, Professor Tylor shows in a valuable paper read before the Anthropological Institute that these people may be fairly taken as representing the primitive state of the European men of the older Stone Age (or Palæolithic period), when men hunted the mammoth, reindeer, wild horse, and the primeval bull. The Tasmanians had no seaworthy canoes; they crossed a river or a small arm of the sea on logs, roughly constructed rafts, or bark canoes.

They were divided into numerous small tribes, each speaking a different dialect, sometimes incomprehensible to each other; and as it not unfrequently happens among rival communities boasting a far higher condition of civilisation, these tribes were often at war with one another; but being by no means of a savage or bloodthirsty disposition, and the weapons, as indicated above, not being of a very destructive nature, their battles were rarely attended with many casualties. The sanguinary side of their disposition was unfortunately developed in the life-and-death struggle with the intruding Europeans. As with most people in a primitive condition of society, the chief occupation of the men was hunting, while the women attended to the concerns of the household (if such a term can be fitly employed for the domestic economy), taking care of the children, searching for roots, shell-fish or eggs, cooking, making

nets, etc. Dancing was a favourite amusement; and notwithstanding the excessively low grade of their culture, scattered notices of their primitive mode of existence show that life was to them not altogether without its amenities, and even enjoyments. As far as is known, they had no system of caste, and apparently no regular chiefs, either hereditary or elective; but a man of superior power or intelligence would sometimes acquire a temporary leadership of a family or tribe. Monogamy is said to have been the usual rule in their marriages, but very little is really known about their social customs; even the accounts in Bonwick's work are greatly eked out with relations of the manners of the Australians and other kindred races, in such a way that it is often difficult to distinguish what is really authentic with regard to the people of whom he is especially treating.

The geographical position of these people—completely out of all the ordinary tracks of commerce and civilisation—isolated them from all the rest of the world. Neither they nor the almost equally barbarous natives of Australia possessed boats by which the straits between Tasmania and the neighbouring mainland could be crossed; and there are no proofs that they had ever been visited by or received any extraneous culture from inhabitants of any of the Pacific islands. It is this long isolation which gives so much interest to the study of the customs, morals, and physical condition of the Tasmanians, as we have to do with a people unaffected by all the complicated ethnological problems arising from the mingled influence of diverse and various races found among the nations of most other parts of the world. Unfortunately the opportunity for a complete investigation of this interesting subject has been allowed to pass away under our very eyes, as it were. The language of the natives is irretrievably lost, only imperfect indications of its structure and a small proportion of its words having been preserved. In the absence of sibilants, and some other features, their

Photo by J. W. Beattie] *[Hobart.*

A GROUP OF TASMANIANS.

Photo by J. W. Beattie] [*Hobart.*

A GROUP OF TASMANIANS.

dialects resembled the Australian, but were of ruder, of less-developed structure, and so imperfect that, according to Joseph Milligan, our best authority on the subject, they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture those modifications of meaning which we express by mood, tense, number, etc. Abstract terms were rare, and for every variety of gum-tree or wattle-tree there was a name, but no word for "tree" in general, or for qualities, such as hard, soft, warm, cold, long, short, round, etc. Anything hard was "like a stone," anything round "like the moon," and so on, "usually suiting the action to the word, and confirming by some sign the meaning to be understood." The records of their arts, customs, and beliefs, before they were contaminated by European influence, are far from satisfactory; and even of their physical structure far less evidence than could be desired is at present attainable.

Anthropologists believe that the island-continent of Australia was at some distant period inhabited by a woolly-haired race of Papuans or Melanesians, from whom the Tasmanians were derived, and that, later on, these people were driven out of their continent by the present race of so-called Aborigines, who are believed to be Caucasian, like ourselves. By this explanation we escape the difficulty of supposing that the Tasmanians could have come all the way from Melanesia, or from New Guinea. According to Professor Tylor, the religion of these people was a rude "Animism"; they thought that a man's shadow was his ghost. The echo of his voice when he spoke against a cliff was his shadow talking. They believed in a future state, of which the abode was some distant region of the earth; and as in the case of Australians, they were wont to recognise in their white visitors the souls of dead Tasmanians returned from the land of spirits.

From Dr. A. B. Meyer's "Album von Celebes Typen," Dresden.

A WOMAN OF CELEBES.

"In religion" (according to the late Dr. Brown) "they believed in a spirit who could, especially during the night, hurt or annoy them, and beyond this their mythology was limited. They also believed in a world beyond the grave, where they were better fed and led a somewhat easier life than in the present one—where stockmen who set spring-guns for them were unknown, and where neither mutton impregnated with strychnine nor flour with arsenic was put in their way when they were hungry. They had great confidence in the power of amulets. The most valued of these was a bone from either the skull or the arm of their deceased relatives, to be sewn up in a piece of skin; this was sovereign against sickness or premature death."

CHAPTER IV.

CELEBES, BORNEO, JAVA, SUMATRA, PHILIPPINES, MALAY PENINSULA.

THE MALAYS.

We pass from the Australian Continent to the Eastern Archipelago, which extends westward and north-westward from New Guinea, and contains among its more important islands Timor Laut, the Timor Group, the Moluccas, Celebes, Flores, Sumba, Sumbawa, Java, Sumatra, Borneo, and the Philippines. We shall include in this chapter a brief account of the very primitive Negritos of the Malay Peninsula, although geographically they belong to the continent of Asia. The Negritos are also found in the Philippines; but the chief race of this vast archipelago is the Malay.

The Malay race, which gives its name to the whole region of Malaysia, is a branch of the great Mongolian division of mankind. Its people are slim and of medium stature, some three or four inches below the average European height. The complexion is light brown (with variations). The face is somewhat square, with high and prominent cheek-bones. The eyes are black (rarely oblique, as in China and Japan); the mouth is rather large, with somewhat thick but well-cut lips, and the chin is round; the nose is short, and quite unlike that of either the European or the Negro. The hair is black. The beard, when allowed to grow, is scanty, and at first sight the men and women appear very much alike to European eyes.

Sir Hugh Low Collection.

SAKARANG DYAS.

Three distinct social groups of Malays are recognised: (1) the "Men of the Soil," or *Orang Benua* (known also as "Highlanders" and "Wild Men"); (2) the "Men of the Sea" (*Orang Laut*), a semi-civilised floating population; (3) the "Malay Men" (*Orang Malayu*), who are the civilised Malays possessing a certain culture and a religion. The "Wild Men" are the raw material, or aboriginal element, hitherto almost entirely unaffected by foreign influence, living chiefly by the chase, and with very little, if any, social organisation. These principally exist in the almost inaccessible wooded uplands of Malacca and Sumatra, and are more or less intimately associated with the still older

DYA WOMEN AND CHILDREN. SIR HUGH LOW COLLECTION.

race of Negritos. The Bajans, or "Sea Gypsies," may be classed with the second group. They were known to the Portuguese when they first reached Malaysia. De Barros then described them as "a vile people, dwelling more on the sea than on the land," and "living by fishing and robbing." This description may still be not unfitly applied to them.

The Malays proper, or "Malay Men," constitute that section of the race which, under the influence first of the Hindus, who settled in Sumatra as far back as the fourth century of our era, and then of the Arabs, has developed a national life and culture, and has founded more or less powerful political states in various parts of the archipelago. The chief divisions of all the civilised communities are as follows:—

Malays Proper live in Menangkabo, Palembang, and Lampong in Sumatra; petty states of the Malay Peninsula; Borneo, Tidor Ternate.

Sumatran Group: Achenese, Rejangs, Passomahs.

Javanese Group: Javanese proper, Sundanese, Madurese, Balinese.

Celebes Group: Bugis, Makassars, and others.

Philippine Group: Tagalas, Bisayans, Bicol-Sulus, etc.

Outlying Groups: Hovas of Madagascar, Formosan Islanders.

Perhaps the principal characteristic of the Malay is his easy-going and indolent nature. He is generally gentle, quiet, extremely civil in manner, not wont to rebel against authority: he never openly expresses surprise or fear, and in speech is invariably slow and deliberate. Malays seldom offend one another, and never indulge in rough behaviour or anything which might be called "horseplay." In all matters of etiquette they are very particular, and in this respect the upper classes behave with the dignity of European gentlemen, although they have a natural tendency to suspicion, which causes their manners to lack the frankness which is typical of the educated Englishman. In contrast with this there is a dark side to the Malay character, which often manifests itself in the most pitiless cruelty and contempt of human life. Hence murder and robbery with violence are of somewhat frequent occurrence. Many travellers describe the Malays as gentle and peaceable, while others dwell on their brutality and ferocity, and it is only by bearing in mind the two opposite sides of the Malay character that we can reconcile descriptions so apparently contradictory. The Malays dislike manual

labour, and consider themselves degraded by it; but under favourable conditions, especially if well paid, they can get through no small amount of work. Gambling is one of their worst vices, and they bet heavily over cock-fighting, which is their chief form of amusement. They are also very much addicted to opium-smoking. Among their virtues must be reckoned frugality and contentment.

The barbarous practice of head-hunting is a time-honoured custom of all the Malays. Martin de Rada speaks of its existence as early as the year 1577; and even at the present day, in spite of vigorous opposition on the part of the colonial authorities, the custom of taking the heads of enemies as trophies has by no means died out. All Malays appear to worship skulls, or to regard them as sacred. Hence they naturally regard a human skull as the most suitable sacrifice that they can offer to appease the spirits of their ancestors. Christianity and Islamism have both done something to check the practice. In North Borneo skulls now lie about like old lumber, instead of being carefully kept as of old. Among the Igorottes, according to Hans Meyer, the only surviving reminiscence of the practice is the dance, accompanied by derisive songs, round a bare pole, on which formerly the skull was stuck. Among the Ilongotes, on the other hand, a young man cannot marry until he has brought his bride-elect a certain number of heads—those of Christians being preferred. The Dya head-hunter keeps his skulls in a beautifully carved box. When a chief wishes to ornament his house, he demands human skulls. Heads must be placed under the posts of a house at its foundation. None but the successful head-hunter can claim to be tattooed. By a kind of unwritten law tribal quarrels are usually settled by the cutting off of heads. The practice

SIR HUGH LOW COLLECTION.

SAREBAS DYA WOMEN.

SIR HUGH LOW COLLECTION.

A KANOWIT CHIEF.

proceeded originally from superstitious motives; but ultimately it became a fashion, and every one desired to have skulls, just as in England people like to collect old china or ancient armour to decorate the ancestral hall. Owing to the innate idleness of the Malays, blood-feuds gradually ceased, and head-hunting became a less dangerous, and consequently more popular, amusement. A lazy Dya would catch a man asleep in order to take his head off, or he would prowl about the paddy-fields, awaiting his opportunity to fall upon one or two helpless women and children. The people are too lazy to avenge the death even of a relation killed in this way, and Michaelsen says: "Only once has it occurred that a Dya of Serajen, whose daughter had been murdered by a head-hunter of Katingen, followed the murderer, and cut his head off actually at the festival which was being held in his honour. The deed caused such terror that the man who dared to do such a thing in vengeance for his child was allowed to depart unhindered with the decapitated head."

Dyas conduct their head-hunting operations in a very systematic way. They begin by a religious consecration. They construct a hut on four posts; the entrance is barred with coils of rattan, hung with red flowers, palm leaves, and many little wooden counterfeit swords, spears, shields, etc. Inside the place is decorated with spears, blow-guns, freshly poisoned arrows, and other arms. The company stay here for several days before setting out, and consult the omens. No one not belonging to their number is allowed to approach the hut, and any man attempting to do so renders himself liable to a heavy fine, or even to death.

The position of women among the Malays is not very low, and those who are Moslems treat their women-folk better than the heathen Malays do. Speaking of the island of Timor Laut, Riedl says: "The husband never beats the wife; it is quite the other way." In all respects the woman is highly valued, and a man must pay a heavy price for a wife.

The Malays of to-day are fond of submitting appeals to "the judgment of God" by means of "ordeals." The commoner forms of ordeal are by ducking, pulling a ring out of boiling oil, and licking red-hot iron. Another form of ordeal is the "trial by candle," which the Tagals borrowed from certain Christians. In this case a candle, having been duly consecrated, is solemnly lighted, and watched closely by the suspected persons, for if it should bend towards one of them he is adjudged the guilty party. When two Igorottes quarrel, the backs of their heads are scratched with sharp splinters of bamboo, and the one who loses

most blood loses also his case. Sometimes judgment is sought by testing the size of the gall of a hen which has been roasted to death.

The proverbs of a nation are always interesting, and those of the Malays exhibit a good deal of mother-wit. We say, "Out of the frying-pan into the fire"; the Malay equivalent is, "Escaping the jaws of the alligator to fall into the fangs of the tiger." Having no pots and kettles, they say, "The net calls the basket a coarse piece of work." Other examples are as follows: "What use is it for the peacock to swagger in the jungle?" "Can the ground turn itself into iron?" "The turtle lays a thousand eggs and no one knows; a hen lays one and tells all the world." "Even the fish which lives at the bottom of the sea comes to the net at last." A coward is called "a duck with spurs."

CELEBES.

The Island of Celebes is the home of many distinct and separate tribes of the Malay race, all in different stages of civilisation. We may conveniently divide them into two groups: the Mohammedans, who are to some extent civilised, and the Pagans, who are little better than savages, wearing bark-cloth garments and unable to weave or to work in metal. The Mohammedans, on the other hand, can read and write, have fixed forms of government, and have made no small progress both in agriculture and in arts. Among these people the more important are the Bugis, the Mandars, and the Makassars. The Bugis are good traders and settlers, and navigate their ships, of fifty or sixty tons' burden, from the farthest point of Sumatra to New Guinea. The Mandars by the Strait of Makassar have a language of their own and are good fishermen. The Makassars also have a distinct language. Some of the remaining tribes are head-hunters and cannibals, and either are or were very similar to the Dyas of Borneo. In the Moluccas we find Malays, Papuans, and Indonesians (or pre-Malays) all very much mixed up.

Photo by Negretti & Zambra [*London.*

A MAN OF JAVA.

BORNEO.

The Island of Borneo is divided for political purposes into four territories: North British Borneo (or Saba) in the north, and the Raj of Sarawak in the north-west; between these lies the small state of the Sultan of Brunei; all the rest of the island is Dutch. It is not thickly inhabited, the population being roughly estimated at 2,000,000. Numerous ruins of Hindu temples, scattered over this great island, prove that Indonesians (or pre-Malays) once came here—perhaps from Java. Then

came the Malays themselves, driving inland the older population. The peoples inhabiting the Raj of Sarawak are Land Dyas, Sea Dyas, Milanans, Kayans, Muruts, Ukits, Bisayans, Malays, and Chinese. The Land Dyas, of whom there are about forty branches, are a small race, of slender build, with straight black hair, and of the same complexion as Malays. Although all the wild people of Borneo are by Europeans called Dyas, the name belongs properly to one particular class inhabiting parts of the north-west coast and the mountains of the interior. As a generic term the word appears to mean "man." Dyas of pure blood are only to be found in the interior, and there is no doubt that for centuries they have been marrying with Chinese immigrants. Their language differs entirely from that of either the Malays or the Sea Dyas, and is subject to so much variation that tribes in Upper Sarawak often find a difficulty in making themselves understood in the Upper Sadong. The Sea Dyas are of stouter build than the Land Dyas, with well-made limbs, a subdued and calm but

Photo by Negretti & Zambra] [*London.*

JAVA WOMEN.

resolute air, an imposing carriage, walking with a light, graceful step. The men are fine healthy fellows; the women are often ill favoured in personal appearance. The colour of the skin is dark brown, with a strong tinge of yellow. The teeth are stained black and filed to a point. Love of finery is inherent in the young of both sexes, but the old people often dress very shabbily. The male attire consists of a waist-cloth, a head-dress, and a mat to sit upon; but for full dress a jacket and a shawl are considered necessary. The women usually wear a short petticoat at home and a jacket out of doors. By way of ornament they wear earrings, finger-rings, necklaces, bracelets, ankle-rings, and a curious corset, which in some cases is simply a series of cane hoops on which a great number of brass rings have been threaded. A few of the hoops are made larger than the rest, so as to hang loose on the hips. The upper hoops are pinned together with brass wire. These brass corsets are rarely taken off. A writer in *The Field* newspaper, December 6, 1884, describing the operation of removal, says: "The girl I saw had to hang by her hands to a bar of wood, whilst a friend slipped

Photo by Negretti & Zambra [*London.*

A JAVA MAN.

her brass cuirass inch by inch upwards over her head." In some cases the rings are of solid brass. On one occasion a girl was being conveyed by water to her wedding feast when the boat upset, with the result that she was drowned by the great weight of metal she carried.

Dya houses are generally very large, many families residing together. Every village has a common house where the young unmarried men sleep and travellers are lodged. The Dyas cultivate many kinds of fruit and vegetables, and they are fond of tobacco and cane sugar. In hunting they use the *sumpitan*, or blow-pipe, a wooden tube about 8 feet long, through which small poisoned arrows are blown.

An interesting description of a curious method of courtship, which is found both among the Land and Sea Dyas, is given by Sir S. St. John, who says: "Besides the ordinary attention which a young man is able to pay to the girl he desires to make his wife—as helping her in her farm work, and in carrying home her load of vegetables or wood, as well as in making her little presents, as a ring, or some brass chain-work with which the women adorn their waists, or even a petticoat—there is a very peculiar testimony of regard which is worthy of note. About nine or ten at night, when the family is supposed to be fast asleep within the mosquito curtains in the private apartment, the lover quietly slips back the bolt by which the door is fastened and enters the room on tip-toe. He goes to the curtains of his beloved, gently awakes her, and she on hearing who it is rises at once, and they sit conversing together, and making arrangements for the future in the dark over a plentiful supply of sirrah-leaf and betel-nut, which it is the gentleman's duty to provide. If when awoke the young lady rises and accepts the prepared betel-nut, happy is the lover, for his suit is in a fair way to prosper; but if, on the other hand, she rises and

Photo by Negretti & Zambra [*London.*

A JAVA WOMAN.

says, 'Be good enough to blow up the fire, or to light the lamp' (a bamboo filled with resin), then his hopes are at an end, as that is the usual form of dismissal. Of course, if this kind of nocturnal visit is frequently repeated, the parents do not fail to discover it, although it is a point of honour among them to take no notice of their visitor, and if they approve of him matters take their course; but if not, they use their influence with their daughter to ensure the utterance of the fatal 'Please blow up the fire.' It is said on good authority that these nocturnal visits but seldom result in immorality."

The custom of burning the dead is confined to the Land Dyas. In Western Sarawak the custom is universal; in the districts near the Samarahan, the dead may be either burned or buried; and in the Sadong they are always buried. Among the Silakan, the Lara, and the true Lundu tribes the bodies of the elders and the rich people are burned, while the others are buried.

The Sea Dyas dispose of their dead by burial. When any one dies, the medicine-man who has been in attendance during the illness is expected also to superintend the interment, and for this service he is paid an extra fee. All able-bodied men in the village turn out to assist the bereaved family, for it is expedient to have the funeral on the day of death. No sooner has the patient breathed his last than female relatives utter loud laments; they wash the corpse, and dress it in the finest garments of the deceased, and frequently add all his weapons. It is then borne along to the great common hall, where friends come to mourn. In some villages a hireling leads the lament, which is continued until the corpse leaves the hall for the burial-ground. Before this, however, the body is rolled up in cloths and fine mats, kept together by pieces of bamboo tied in with rattans. The Sea Dyas regard their burying-grounds with superstitious terror as the abode of spirits, hurrying away as soon as possible for fear of meeting ghosts. Consequently the graves are uncared for. Many years ago some at least of the Sea Dyas* used to sacrifice prisoners on the graves of chiefs.

Photo by Negretti & Zambra [*London.*

TWO JAVA WOMEN.

We cannot conclude this brief description of the people of Borneo without some reference to the splendid work of Rajah Brooke in Sarawak. When the late Mr. Brooke came in 1839, the country was in a state of "chronic insurrection." Two years afterwards he was made

* The writer is greatly indebted to Sir Hugh Low, G.C.M.G., for his kindness in lending the valuable photographs of Dyas and Sakais which illustrate the text of this chapter. They were collected by Sir Hugh's son, the late Mr. H. B. Low; and some taken by Mr. Leonard Wray, of the Perak Museum, Taiping; others by Mr. E. J. Robertson, Singapore.

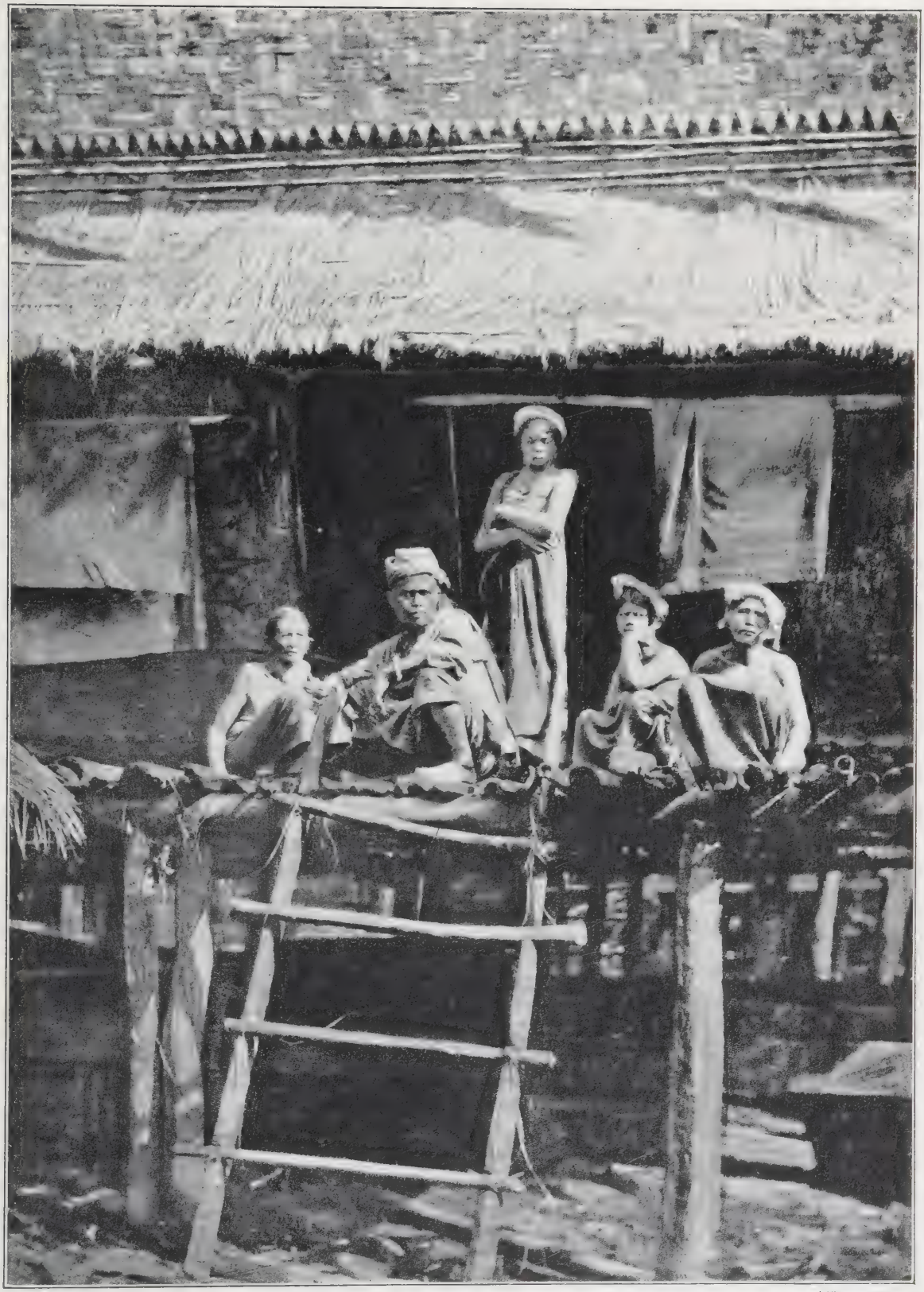


Photo by Lambert & Co.] [*Singapore.*

BATTAS.

rajah, or king. The condition of affairs was most unpromising; Malays and Dyas were for ever fighting among themselves, and were in a miserable condition—especially the Dyas, whom the Malays systematically plundered. The personal courage exhibited by Mr. Brooke, and the sagacity and firmness with which he put down some of the earlier conspiracies against his rule, won the better class of chiefs to his side. He administered the law with a strict justice which in time was highly appreciated. "The success of this system," says Mr. W. H. Guillemard, "was never better shown than during the Chinese insurrection, when, having narrowly escaped with his life—his friends killed or wounded, his house burnt down, and much of the town destroyed—the whole population, Malay and Dya alike, rallied round the English rajah, drove out and almost exterminated the invaders, and triumphantly brought him back to rule over them. In what other country shall we find rulers, alien in race, language,

From a photograph in Leyden Museum.

BATTAS.

and religion, yet so endeared to their subjects? And the phenomenon is still more marvellous when we consider that these subjects were themselves of two races—a superior and an inferior, an oppressing and an oppressed; yet both alike joined to bring back the foreign ruler who had introduced equality and stopped oppression. It requires no peculiar legal or diplomatic or legislative training, but chiefly patience and good feeling, and the absence of prejudice. The great thing is not to be in a hurry; to avoid over-legislation, law forms, and legal subtleties; to aim first to make the people contented and happy in their own way, even if that way should be quite opposed to European theories of how they ought to be happy. On such principles Sir James Brooke's success was founded. It is true he spent a fortune instead of making one; but he had his reward in having brought peace and safety and plenty where there was before war and oppression and famine, and in leaving behind him over the

whole of Northern Borneo a reputation for wisdom, for goodness, and for honour which will dignify the name of Englishmen for generations to come."*

JAVA.

The Island of Java is most densely populated in its eastern part. In the year 1780 the population was about 2,000,000, in January 1890 it was estimated at nearly 23,000,000, and in 1892 was probably as much as 24,000,000; of these over 42,000 were Europeans, about 13,000 "Arabs," and 233,717 Chinese. Batavia, the capital of Western Java, is the great emporium of the vast archipelago, and traders' vessels come hither from almost every island. In this province weaving is a great industry. The Dutch have laid down many railways, and

From a photograph in Leyden Museum.

BATTA WARRIORS.

their law compels every peasant to work a certain number of days upon the roads, with excellent results. The customs of the Malays of Java call for no special description. It may be mentioned, however, that, whereas among the Malays generally only the men dance, in Java both sexes take an active part in this pastime. Another favourite amusement is fighting with wild beasts, and even the tiger and the rhinoceros are brought into the arena.

SUMATRA.

The natives of Sumatra are all Malays, but the different tribes have their own languages and customs. The population is over 3,500,000. They are fairly civilised, cultivating the land,

* The reader who wishes to learn more about Dyas and their ways should consult the great work by Mr. Ling Roth, on "The Sarawaks of North British Borneo" (1896).

and wearing garments of cloth. They have written languages; although some of the tribes are no higher in the social scale than the Dyas of Borneo. The Achenese, or inhabitants of the Sultanate of Ache, a province about as large as Ireland, have for a long time intermarried with Arabs. They are Mohammedans, and their language is written in Arabic. They have a bad name for treachery and cruelty, but the only accounts we have of them are derived from the Dutch, whom they have been fighting for more than twenty years, and who may be prejudiced. They are clever craftsmen, and build good ships. Every man is a soldier.

The Battas* (see illustrations, pages 81–83), to the south of Ache, are an inland hill people, and somewhat like the Dyas of Borneo, taller and darker than the true Malays. Their hair is straight, and they bear no trace of the Negrito. They may perhaps have come under Hindu influence. For centuries they have been cannibals, their victims being criminals, slaves, and prisoners of war. Their marriage system is matriarchal, as in Tibet—a woman having several husbands, and holding property in her own right.

THE PHILIPPINE ISLANDS.

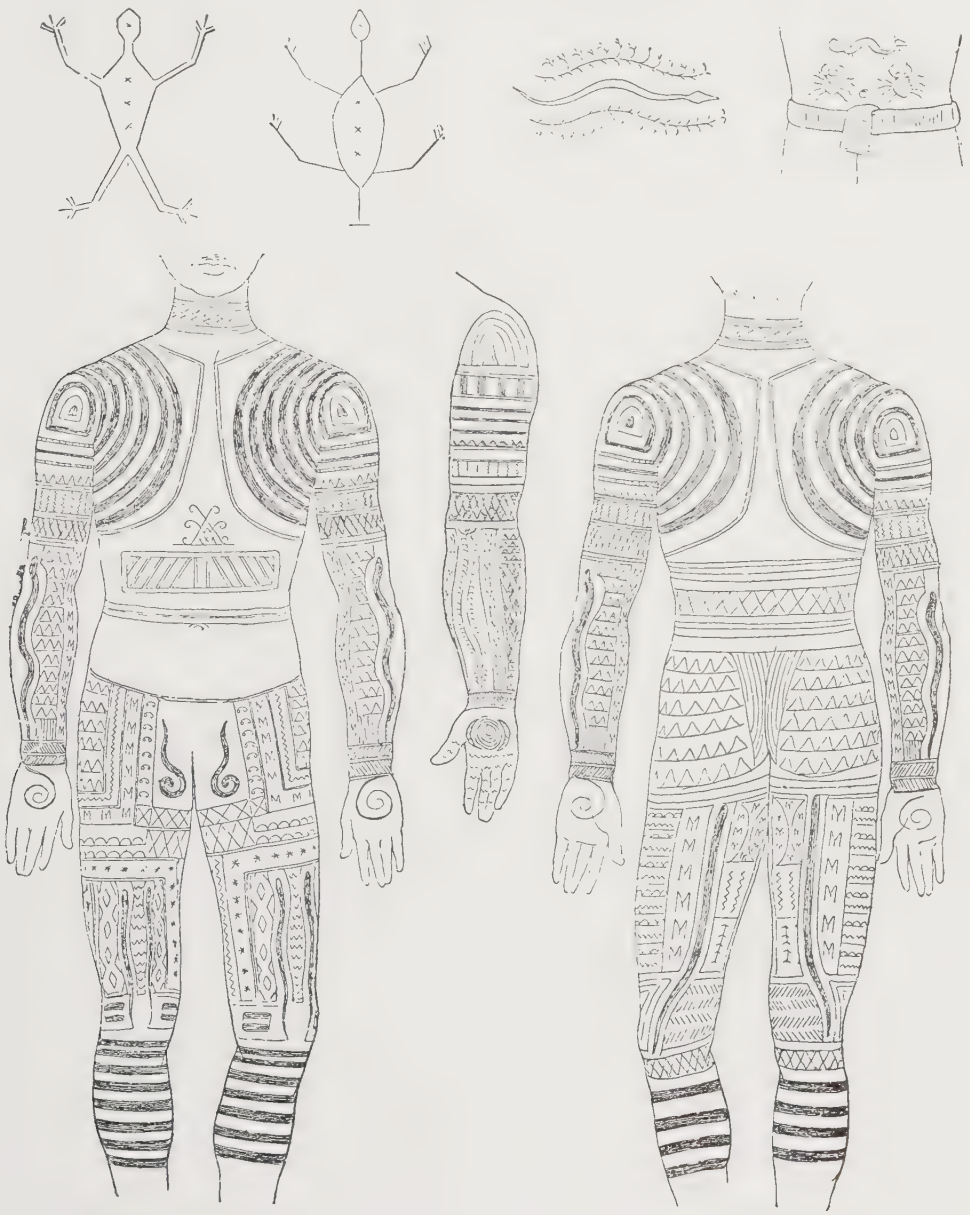
THE Spaniards of the Philippine Islands, being much under priestly influence, have divided the Malays into three classes: *Indios* is the term applied to those who have become Christians; *Infièles* are the Pagans of the interior; while the *Moros* (see illustrations, page 89) are the Sulus and other Mohammedan tribes. These Malays have olive complexions, broad noses, rather full lips, and straight hair, which is nearly black. They are divided into a large number of tribes, each speaking a different dialect; so that in the island of Luzon alone we find as many as twenty different dialects. The chief tribes here are *Tagal* and *Bisayan*, which together number about a million and a half, and are still rapidly increasing. The Moros are an extremely mixed people. For centuries the Malay pirates filled their harems with women from different tribes of Malaysia, even sometimes taking European women. The Chinese are very numerous in the Philippines, having been there from the earliest times, and had it not been for the Spaniards would probably have overrun the whole archipelago. From time to time

* According to Professor Keane the current form Battak is incorrect. It is plural. The singular is Batta.

Photo by Dr. F. H. H. Guillemard] [*Cambridge.*

A GROUP OF MALAYS.

wholesale massacres of Chinese have taken place. At different periods their numbers have risen to more than 30,000, only to be reduced by slaughter and exile. But in spite of this drawback they have established themselves in the islands, and at the present day their number is computed to be more than 50,000. Very few Chinese women leave their own country, and consequently Celestial emigrants have for some centuries taken native women as wives. In



From drawings by Dr. Hans Meyer (by permission).

IGOROTTE TATTOOING.

looking at photographs of Philippine Islanders one is often struck with the strong resemblance to the Chinese type. In old days, moreover, Mexicans and Peruvians occasionally established themselves here, and in the island of Luzon one can trace also the effects of Japanese influence. The confusion of types is still further complicated by the fact that the Spaniards have mixed freely both with the native Malays and with the half-castes; indeed, there is no part of Australasia which presents so great a confusion of races.

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.

A NEGRITO MAN, WITH SPEAR.

In a cosmopolitan city like Manila and its suburbs, where so many races of humanity assemble, it is interesting to observe the varied costumes and modes of attire. The Americans and Europeans mostly dress in white. The Chinese keep to their own peculiar national dress, with the pig-tail curled up into a chignon. Pure natives and many half-breeds wear the shirt outside the trousers. The native "lady" wears a flowing skirt of gay colours, bright red, green, or white. She has not yet adopted the corset. In her hand she carries a fan, without which she would feel lost, and she makes a great display of jewellery. Her gait is awkward, quite unlike the dignified and graceful air of a Spanish lady. The peasant women look very picturesque in their short skirts, enveloped in a cotton cloth of blue, red, or black. A "first-class" native funeral in Manila is a remarkable display. The bier is hideous with rude relics of savage ornaments. A native driver, with a tall "chimney-pot" hat, drives the funeral team of mules, followed by a band playing a lively march and a line of carriages containing the deceased's relations and friends.

The chief amusement of the natives is cock-fighting, a sport carried on with a passionate earnestness that strikes every stranger. Almost every native keeps a fighting-cock. Some men are seldom seen out of doors without their favourites under their arms. They pay as much as fifty dollars, and sometimes even more, for these pets; and should a native discover that his house is on fire, he flies to rescue his bird rather than his wife and family. This passion for cock-fighting may well be termed a national vice. Incredibly large sums, in proportion to the means of the gamblers, are staked on the result of a match, and it has been well said that the sport does more harm and causes more misery than the earthquakes and typhoons together. The passion for the game leads many to borrow at usury, to embezzlement, and even to highway robbery. Many of the pirates are ruined gamesters.

According to M. Réclus, the population of the Philippine Archipelago is over 6,000,000; of these the Christians and Chinese make up about 2,500,000. Here we have a country which has been conquered as much by ecclesiastical as by military power. The Christianised "Indians" (natives) have, to some extent, grafted their new religion on to the old one. Being deeply superstitious, they became ready converts of the Roman Catholic missionaries. The Church

appealed to their senses by its brilliant processions, rich robes, and images. Even the smallest villages have now their religious fêtes. The priest is the king of the village, and looks upon the spread of knowledge with an unfavourable eye. In the year 1886 there were no fewer than 1,608 schools in the Philippines. At the time of writing the natives are at war with the United States of America, and the future of the islands politically cannot be forecast, but the Spanish dominion appears to be doomed.

The aboriginal inhabitants of the Philippine Islands are the Negritos (Aëtas), a little dark race—of whom we shall have more to say presently, when dealing with the Malay Peninsula—with crisp black hair, and features somewhat like those of a Negro. These primitive people are found in the islands of Luzon, Mindoro, Negros, Panay, and Mindanao, but not as a pure race, for the Malays have intermarried with them. The pure Negrito has a stature of only about 4 feet 6 inches, the skull is round (brachycephalic), the legs are without calves, and the feet are turned inwards. The head appears to be rather large for the small body. The man and the woman shown in our illustrations have their bodies decorated with deep scars. By nature, these people are gentle, timid, and affectionate. Their mental powers are of a low order, and they cannot count beyond the number of fingers on one hand. They mostly wander about from place to place, except in those districts where Malays and others have influenced their habits.

The Aëta carries a bamboo lance, a bow of palm wood, and poisoned arrows. He is wonderfully light-footed, running with great speed after deer, or climbing trees like a monkey. If he has any religion at all, it is a kind of spirit-worship. Anything which to these people appears to have a supernatural character is deified. For the dead and for old age they have a profound respect. They offer little encouragement to those who endeavour to train them up to a higher standard of life, and even when more or less domesticated can never be trusted to do anything which requires an effort of judgment.

Mr. John Foreman, F.R.G.S., was fortunate enough to see a Negrito wedding, which he thus describes: "The young bride, who might have been about thirteen years of age, was being pursued by her future spouse as she pretended to run away, and it need hardly be said that he succeeded in bringing her in by feigned force. She struggled and again got away, and a second time she was caught. Then an old man with grey hair came forward, and dragged the young man up a bamboo ladder. An old woman grasped the bride, and both followed the bridegroom. The aged sire then gave them a ducking with a cocoanut shell full of water, and they all descended. The happy pair knelt down, and the elder having placed their heads together, they were man and wife. We endeavoured to find out which hut was allotted to the newly married couple, but were given to understand that until the sun had re-appeared five times they would spend their honeymoon in the mountains." The Negritos live principally on fish, roots, and mountain rice, but they often make raids on the valleys and carry off cattle: their

From Dr. A. B. Meyer's "Album von Philippinen Typen," Dresden.

A NEGRITO WOMAN.

husbandry is of the most primitive kind; it consists of scraping the ground and throwing in the seeds. They do not even cut down trees to make a clearing.

THE MALAY PENINSULA.

In certain parts of the Malay Peninsula—for example, in the valley of Batang-Padang—we meet with a very wild and primitive little race of Negritos, who are called Sakais. They may be regarded as the pygmies of the Malay Peninsula, and doubtless come from the same very ancient stock as the Negritos of the Philippine Islands. These Sakais, Semangs, Jakuns, or *Orang Benua* ("Men of the Soil"), as they are variously called by their Malay neighbours, are more numerous than was until recently supposed, and in the year 1890 5,000 of them were said to live in the Vlu Pahang district alone. Almost everywhere they have intermarried with Malays. They speak a language which possesses names only for the first three or four numerals. When unmixed with Malay blood, the Sakai shows the true Negrito type even in an exaggerated form, with black woolly hair, a large round head (too large in proportion to the body), and a very prominent lower jaw. Among special features may be mentioned the crisp black beard, an inner fold to the eyelid, and the position of the three outer toes, which are turned towards the inner two, as in many apes. The Malays say there are two groups of Sakais—one of which is quite wild and lives entirely aloof in the recesses of the forest, and another which associates freely with settled communities. One of Mr. M. Maclay's photographs is described by Giglioli as presenting a "highly remarkable exaggeration of the bestial characters, exceeding even the Kalang of Java in its prognathism [protruding jaw] . . . a real chimpanzee profile, and I believe the highest degree of prognathism possible in a human being."

Taken during the Scientific Expedition of H.M.S. "Challenger," 1872-76. Published by Horsburgh & Son, Edinburgh. Government Copyright.

A MORO INDIAN GIRL.

The Malays, who call themselves the "Men of the Country," a title which they cannot rightly claim, since the Sakais are the aborigines, look down upon the latter, calling them "Men of the Woods" (*Orang-utan*), or "Men of the Hills" (*Orang-bukit*). Mr. Abraham Hale, who spent some time among these primitive little people, has given much valuable information concerning their habits in a paper read before the Anthropological Institute of Great Britain, and to this source we are indebted for the following information. In those districts where they live more or less by themselves, undemoralised by Malays, they are simple-hearted, kind, and always anxious to do their best to assist any white man who may happen to want their aid. Mr. Hale was always received with the greatest hospitality. On entering a house, a bed was prepared for him in the best situation, water was brought, and roots of maize or of tapioca were placed on the ashes of the fire to roast. The people are naturally inquisitive, and every one belonging to the house was called into see the white stranger and his belongings. For dress the men wear a strip of bark-cloth twisted round the waist and drawn between the legs. The women sometimes wear small cotton-cloth petticoats (*sarongs*), purchased from the Malays, and the men occasionally adopt Chinese trousers; but in their own native forests none of these luxuries are indulged in. Their ornaments are of the

simplest kind; the men's bracelets and belts are made from a black leafless aquatic creeper that grows in the mountain streams. The women make bracelets of any curiosities they can get from the Malays. One, which Mr. Hale purchased from an old woman, was made up of the following strange collection—nine strings of black and white seeds, a string of old Malay copper coins, a few glass beads, one tip of a squirrel's tail, two tufts of monkey's hair, a serpent-ring (or spiral) made of brass wire, five snail-shells, and part of the brass support of the ribs of an umbrella! Through the septum of the nose they wear either a porcupine quill or a bone of a bird. Earrings are also worn. The Sakais paint their faces (as our illustrations on pages 90–96 show) with juice from a plant which they cultivate for the purpose. Their hair is generally worn in true Negrito style, standing out from the head all round in a great mop; but near the Malay villages they drop their own primitive fashion and tie the hair back in a knot, as their neighbours do. When they

Taken during the Scientific Expedition of H.M.S. "Challenger," 1873–76. Published by Horsburgh & Son, Edinburgh. Government Copyright.

A MORO INDIAN.

Photo by Mr. Leonard Wray, Perak Museum. SIR HUGH LOW COLLECTION.
TWO NEGRITOS, WITH SUMPITAN.

dance, the women wear wreaths of sweet-smelling grasses and leaves. A French writer, speaking of their dress and ornaments, says: "The whole effect is an indescribably strange mixture of grace and horror, flowers and rags, carnival and woodland poetry. The little figure gives an impression of something child-like and fairy-like too; these little beings with great flowering antennæ are the forest gnomes, the goblins, which for once have shown, in the full sunlight, a vision of the moonlight." In their wild state they eat all the animal food they can get, devouring even snakes and lizards; but they will not take the trouble to go in search of animal food until all their stock of fruits and vegetables is exhausted. Once in about three months a big fishing party is organised; but as the art of drying fish is not understood, the feast ends in a few days, because what remains uneaten is no longer eatable.

They appear to have but two manufactured foods. One is made from the tubers of a wild tapioca; these roots, if eaten in their natural state, are said to cause a sort of drunkenness, or perhaps merely sleepiness. They place the roots about 4 feet deep in the mud of a swamp. After they have lain there four nights they are lifted and brought home, and the women set to work to rasp the now soft roots up into a pulp, using a prickly rattan for a rasp. At this stage they have a particularly sour and pungent smell. The pulp is then put into a mat, and the juice most carefully squeezed out. This is done by means of a simple lever, one end of a long piece of timber being put under the wall of the house, the bag of pulp placed under the lever, and a woman sitting on the other end soon expresses all the water. The dried pulp is then squeezed into a joint of bamboo and dried over the fire; it will then keep for a month.

The Sakais rise about dawn and prepare their breakfast, probably roasted tapioca and some sugar-cane. Fires soon begin to burn briskly, for the hill-tops are chilly. Breakfast over, some of the men go and collect firewood and food. Others stay at home, work in the house, or make darts for the *sumpitan*, or blow-pipe, used in hunting. The only other meal is served at midnight. But those who are indoors during the day are continually eating. About 9 p.m. they retire to rest, only to wake up at twelve, light up the fires, and take food again, after which they sleep on till dawn. Dancing and song of a very primitive description are reserved for the afternoon. The *sumpitan* (see illustration above), already referred to earlier in this chapter as a weapon of the Dyas, is a straight tube of bamboo, fitted with a mouthpiece something like that of a cornet. Being very thin and delicate, it is kept inside another tube. The darts are from 8 to 11 inches long, made from the midrib of a palm leaf. One end of a dart is sharpened and dressed with poison; the other

end is provided with a small hub of pith. A wad of some kind is necessary, and for this purpose the velvet-like covering found at the base of the midribs of the leaves of some rattans (bamboo) is used. It is a deadly weapon.

The roof of a Sakai house is supported on nine posts; these are very slight, and some of them are crooked, but one of the number is much stouter than the others, being composed of the trunk of a tree. All the rafters, uprights of the walls, joists, etc., are entirely made of bamboo. Bark and leaves are often used for the partitions. Each hearth is simply a mat of leaves, over which earth is spread. On this logs of wood are burned—two logs at a time, arranged so that their ends are nearly touching, and small sticks burn between and under the ends. Where a man supports two or three wives, each has her own separate hearth.

On two occasions Mr. Hale witnessed a Sakai dance. A man commences the performance by beating a drum. This very primitive (musical?) instrument is made from a section of a tree trunk, hollowed out by burning. Across one end the skin of some animal, perhaps that of a monkey, is stretched and kept taut by means of cords. This is the only instrument used. After about five mintues of very monotonous drum-beating, to a one-two time tune, another man gets up and performs a dance; or perhaps two men dance. It is an extremely simple performance, consisting of certain gesticulations, the chief of which is a sort of curtsey made once to every one-two beat of the drum. At the same time the man makes grotesque gestures with his hands. After about an hour the men squat about on logs of wood, and commence a dreary chant to the same tune. The song closes with a shout or cry, something like "Heugh!" The song apparently consists of nothing more than a repetition of the names of a number of mountains, rivers, and other natural objects in the Sakai country. Later on

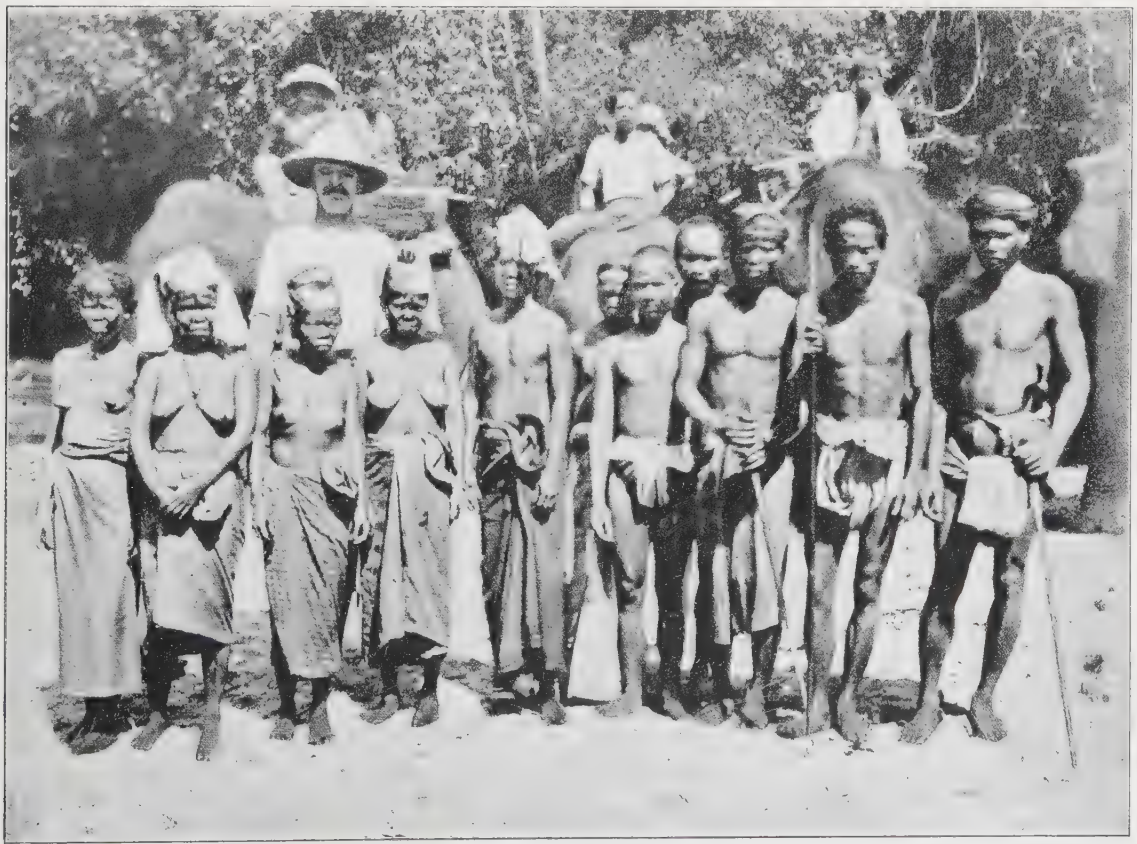


Photo by Mr. E. J. Robertson] [*Singapore.*

A GROUP OF NEGRITOS.

From "Le Tour du Monde."

A NEGRITO MAN, WITH SPEAR.

the women come forward, and go through certain evolutions, clapping their hands frequently and making curtseys. The other musical instruments are bamboo flutes and whistles, a Jew's harp, and a simple guitar.

"My friend who accompanied me," says Mr. Hale, "and I, both considered that the effect was perfectly harmonious. The music of the Sakais is in fact very pretty, much more so than the Malay music as a rule. I took the opportunity to question the chief concerning his prayer, which he delivered in a queer mixture of Malay and Sakai, preceding each string of petitions by the expression *Sumbat*, which he pronounced after having blown the fumes [of aromatic gum and wood] of his censer from his hand, most probably to the four winds, as he faced to the four points of the compass, pronouncing the word and blowing the fumes to each. He told me that the word *Sumbat* meant the same as *Salamat* means in Malay—*i.e.* either 'Hail' or 'Peace be unto you.' I asked him to whom he prayed; he said to the Hantus. Now, *Hantu* in Malay may be taken to mean either Ghost or Spirit only—not God; the spirit may also be either benignant or malignant. I then asked him to tell me what Hantu, and he said the Hantus of the forest, of the mountains, of the rivers, of the winds; also the Hantus of Malay and Sakai chiefs who had died; also the Hantus of headache, of stomach-ache—the Hantus that caused his people to gamble, to smoke opium, and who sent all sorts of disputes, and who sent mosquitoes. He prayed to these Hantus to be kind to him and to his people—to send plenty of food to eat, and not to send any evil things. He further said that the Sakais do not pray to Allah—that is, to God. The question, undecided in my mind as yet, is whether this worship was learned from the Sakais by the Malay Pawangs of the present day who practise it, or *vice versâ*."

From "Le Tour du Monde."

TWO NEGRITO WOMEN.

As every anthropologist is aware, it is most difficult for travellers to obtain clear and true information with regard to the religion of any savage race. According to Mr. Hale's testimony, which he gives for what it is worth, the Sakais offer up prayers to a great variety of spirits—spirits of the forest, of the mountains, of the rivers, of the winds, and also of chiefs now departed.

When a Sakai dies, the friends bury with the corpse some of the articles which the deceased used in daily life,—such as a necklace, if a woman; or a rattan tobacco-box, if a man. The house of death is invariably burned down, and the place entirely forsaken—even if it involves the loss of a crop of tapioca or sugar-cane. All the objects that belonged to the dead are considered to be bartered or given away.

Professor Keane, in his latest work "Man Past and Present," says of these little people: "Surrounded from time out of mind by Malay peoples, some semi-civilised, some nearly as wild as themselves, but all alike slowly crowding them out of the land, these aborigines have developed defensive qualities unneeded by the more favoured insular Negritos, while their natural development has been arrested at perhaps a somewhat lower plane of culture. In fact, doomed to extinction before their time, they never have had a chance in the race, as Mr. Hugh Clifford sings in 'The Song of the Last Semangs':—

The paths are rough, the trails are blind
The Jungle People tread;
The yams are scarce and hard to find
With which our folk are fed.

We suffer yet a little space
Until we pass away,
The relics of an ancient race
That ne'er has had its day.

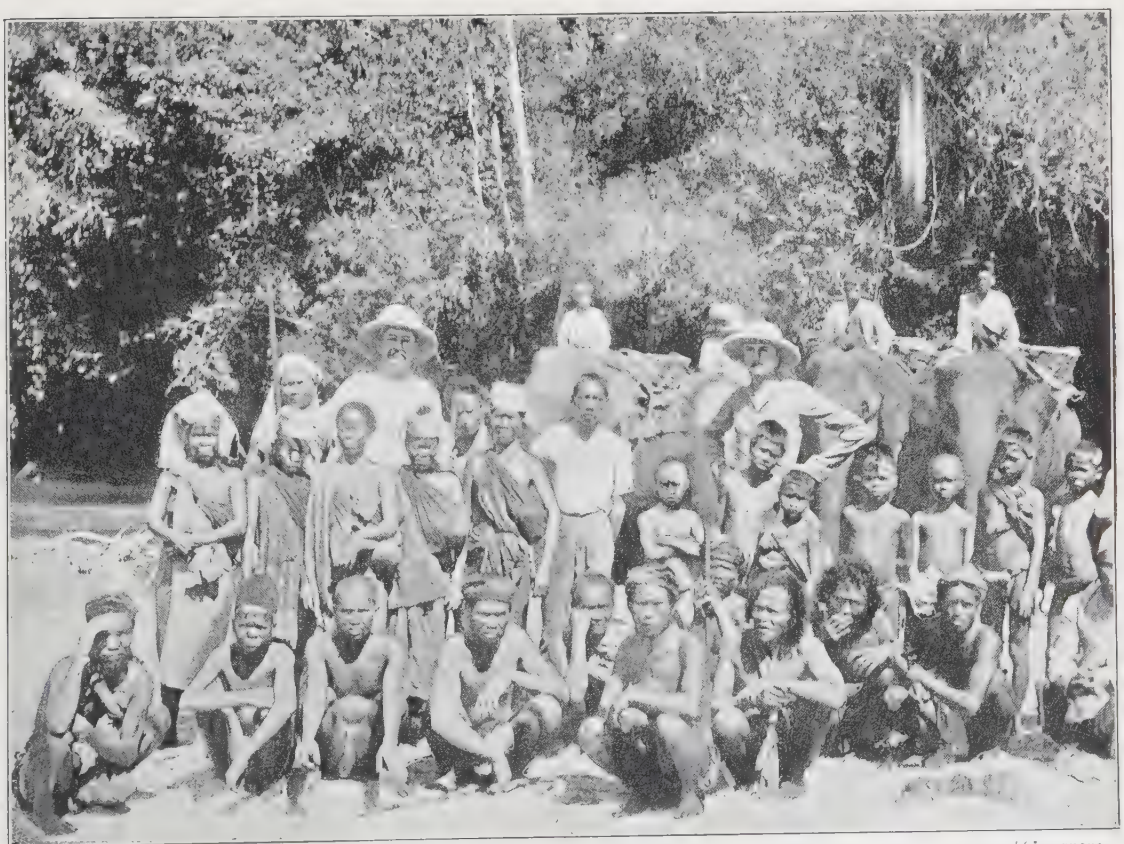


Photo by Mr. E. J. Robertson] [*Singapore.*

A GROUP OF NEGRITOS.

These peculiar Semangs, who have hitherto succeeded in maintaining their independence, have a weird legend of a mysterious nation of great Amazons destined one day to come and smite the faithless Sakai people, who have gone over to the enemy's camp, and now join with them in tracking and hunting down their own kinsfolk. These female warriors—who dwell in the depths of the dark woodlands beyond the Gunong Korbu heights, and are stronger, taller, bolder, and of paler colour than any men—have even been seen, and their bows and blow-pipes also, larger and truer and better carved than any others, are found now and then in the deep recesses of the forests. A Semang chief tells how, 'many months ago,' he and his two brothers, when following the trail of a wounded stag, found it lying by a brook, killed by a larger arrow than theirs, and that instant, looking up, on hearing a loud threatening cry in a strange tongue, he beheld a gigantic pale-skinned woman breaking through the jungle,

Photo by Mr. E. J. Robertson] [*Singapore.*

A GROUP OF NEGRITOS.

and then his elder brother fell pierced by an arrow. He escaped by flight, and alone lived to tell the tale, for the two brothers were never seen again. Mr. Clifford, who relates this story ('In Court and Kampong,' 1897, page 179 *sq.*), and has perhaps been more intimately associated with the *Orang-utan* (Wild Men), as the Malays often call them, than any other white man, describes those of the Plus River Valley as 'like African Negroes seen through the reverse end of a field-glass. They are sooty-black in colour; their hair is short and woolly, clinging to the scalp in little crisp curls; their noses are flat, their lips protrude, and their features are those of pure Negroid type. They are sturdily built and well set upon their legs, but in stature little better than dwarfs. They live by hunting, and have no permanent dwellings, camping in little family groups wherever, for the moment, game is most plentiful.'"

Professor Keane goes on to say: "All the faculties are sharpened mainly in the quest for food, and of means to elude the enemy now closing round their farthest retreats in the

Photo by Mr. Leonard Wray, Perak Museum.

SIR HUGH LOW COLLECTION.

NEGRITO WOMEN.

Photo by Mr. Leonard Wray, Perak Museum. SIR HUGH LOW COLLECTION.

NEGRITO WOMEN.

upland forests. When hard pressed and escape seems impossible, they will climb trees and stretch rattan ropes from branch to branch where these are too wide apart to be reached at a bound, and along such frail aërial bridges women and all will pass with their cooking-pots and other effects, with their babies also at the breast, and the little ones clinging to their mothers' heels. For, like the Andamanese, they love their women-folk and children, and in this way rescue them from the Malay raiders and slavers. But, unless the British raj soon intervenes, their fate is sealed. They may slip from the Malays, but not from their own traitorous kinsmen, who often lead the hunt, and squat all night long on the tree-tops, calling one to another and signalling from these look-outs when the leaves rustle and the rattans are heaved across; so that nothing can be done, and another family group is swept away into bondage."

A Sakai man, when looking out for a wife, goes to a considerable distance, generally to a tribe who speak quite a different dialect. He gives the parents presents of considerable value, which are sometimes purchased from Malays. In some cases the young man sets to work and clears one or two acres of jungle, and plants it with tapioca and sugar-cane, in order to present it to the parents of the girl he wishes to make his wife.

THE STRAITS SETTLEMENTS.

FORMERLY attached to British India, the Straits Settlements now form a Crown Colony, with a separate administration vested in a Governor at Singapore and two others at Penang and Malacca. Perak, Selangor, Negri Sembilan, Pahang, and Johor are "Protected States." Taking the population of Singapore, Penang, and Malacca together, we find there are roughly speaking, 213,000 Malays, 228,000 Chinese, and 54,000 Klings (Indians).

CHAPTER V.

SIAM, ANAM, CAMBODIA, BURMA.

THE chief inhabitants of Indo-China and Malacca are the Shans, Laos, and Siamese, the Anamese and Cambodians. Not so long ago this part of the world was generally supposed to be occupied only by Mongolian peoples allied to Chinese and Tibetans. Of late years, however, a Caucasian element has been discovered in the Me Kong Valley (French Cochin-China and Cambodia), where the people speak languages akin to those of the Malayo-Polynesian family.

SIAM.

THE kingdom of Siam (see map, page 130) embraces part of the Indo-Chinese and part of the Malay Peninsula. On the west lies British Burma; on the north, as a buffer between Siam and China, are the Independent Shan States; on the east lies the kingdom of Anam, under which heads are included Tongking and Cochin-China; and south of Siam we find Cambodia and French Cochin-China.

The great natural and economic centre of Siam is the delta of the Me Nam River, which is flooded every year between June and November. The population is estimated by the Siamese Government at 6,000,000, or more. Until a few years ago the eastern frontier coincided with the mountains that border Anam; but the French, by a display of force, compelled the king to sign a treaty, which surrendered to them part of his kingdom, and shifted the eastern frontier westwards to the right bank of the River Me Kong. In this way the French took possession of a region 80,000 square miles in extent. England then intervened, and the region from Tongking to British Burma was left to form a "buffer state" between Britain, China, France, and Siam. By this, and other arrangements, Siam is now practically reduced to the Me Nam Valley. She still retains a part of the Malay Peninsula, which is called Lower Siam, and to the eastward the Korat Plateau and Battambony Plain.

Photo by Mr. H. W. Rolfe [*Bangkok.*

A SIAMESE GENTLEMAN.

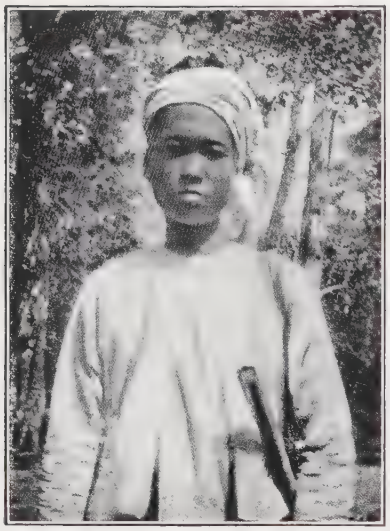


Photo by Mr. H. Warington Smyth.
A SHAN MAN.

Both Shans and Siamese proper call themselves *Tai* (*Shan Tai*), *i.e.* "free." Assam may be a translation of the word Shan. The obsolete Siamese word is *Siem*, and the Chinese *Sien-lo*, the Sien being, according to them, a tribe which came north about A.D. 1341. The Siamese call Shans "Great *Tai*," as having preceded them, and themselves "Little *Tai*." There is certainly a close relationship between them; but the Siamese, having had much intercourse with the Malays, and other southern races, are of inferior physique. The Cambodian kingdom formerly extended much farther north. Tradition says that the town of Lapong was founded in 575, and that the half-mythical king Phra Ruang freed the Siamese from the Cambodian yoke.

The Siamese proper are a well-formed people, with olive complexion and black hair. They are darker than the Chinese, but fairer and handsomer than the Malays. Their eyes are well shaped, the lips rather prominent; the nose is slightly flattened, the face rather wide across the cheek-bones, the top of the forehead pointed, and the chin short. They are dearly fond of bathing and swimming in their rivers many times in the course of the day, a practice rendered almost necessary by the heat of the climate. Many of the men shave off the hair of the head, leaving only a coarse tuft on the top. The preservation of this tuft, and the changes it undergoes under different circumstances, are matters of considerable social importance. The tuft on a child's head is prettily knotted, and kept together by a gold or silver pin, unless the family are poor, in which case a porcupine quill serves instead; but it is generally wreathed with fragrant flowers. The shaving of the hair-tuft of children is an important family festival, to which friends and relations are invited. Displays of fireworks announce the event. Priests recite prayers and wash the head of the young person, who is decorated with all the jewellery the family can lay their hands on. Music is played during the ceremony; congratulations, together with gifts of silver, are presented to the newly shorn one. One seldom sees a bearded man, for the hairs on the chin are generally plucked out. The passion for ornaments is universal. Scarcely a family is so poor as not to possess some jewellery. Rings of silver and gold adorn the arms and legs of children; and rich necklaces, earrings, and belts are sometimes worn in such quantity as to embarrass the wearer's movements.

As among the Chinese, so here also long nails are regarded as a mark of aristocracy; and every art is employed for making the teeth black, betel and areca being used to accomplish this object. As a rule, the people go about barefooted. The Siamese are decidedly a sober race, though when a man takes to strong drink he generally becomes a hopeless drunkard. Opium-smoking, owing to severe edicts against the practice, has not increased very much of late years. Tobacco is smoked a good deal, and tea is used almost as freely as in China.

Bishop Pallegoix, who knew the Siamese very well, was favourably impressed with the character of these people. "They are," he says, "gentle, cheerful, timid, careless, and almost passionless. They are disposed to idleness, inconstancy, and exaction; they are liberal alms-givers, and severe in all matters of decorum. They are fond of sports, and lose half their time in amusements. They are sharp, and even witty in conversation, and resemble the Chinese in their aptitude for imitation." Serious disputes are of rare occurrence, and strangers can rely upon being hospitably received.

Reverence for authority appears as the ground-work on which all institutions and habits are founded, and is developed to the most absurd extremes. No man of inferior rank dares to raise his head to the level of that of his superior; no person can cross a bridge if some

Photo by Mr. Isonaga]

A FAMILY GROUP.

[*Bangkok.*

one of higher grade happens to be passing below; no mean person may walk upon a floor above that occupied by his betters. As in China, great respect is shown to old age. The king is treated as almost divine, and his subjects on approaching him must prostrate themselves hundreds of times. A person of rank is approached by his attendants in a peculiar prostrate position, the number of prostrations being determined by his rank.

The education of women is much neglected; few of them can read or write. Many, however, are taught music; and the wives and concubines of nobles are frequently engaged in singing and in giving concerts for the amusement of their lords and guests. A few can embroider, many more can prepare sweetmeats and other delicacies for the table. No sooner has a child been born than the mother is placed near a large fire, where she remains for days, exposed to such intense heat that serious illness and even death sometimes ensue. So strong is the prejudice in favour of this barbarous practice, both among high and low, that the king himself has vainly attempted to stop it.

Marriages take place at an early age. When the necessary negotiations have been nearly completed, the bridegroom travels by water to the house of the bride-elect, in a large boat gaily adorned with flags, and laden with presents, such as garments for his future wife, plates, fruits, betel-nut, etc. In the centre is a huge cake, in the form of a pyramid, and decorated with bright colours. Musicians in the boat play as it glides along. Arrived at his destination, the bridegroom lands and makes his way to the house to arrange the final details and to fix the happy day. There is no religious ceremony, only a great feast, at which the musicians again perform.

When any one is grievously ill, the priests sprinkle holy water over him, recite passages from the sacred books, and utter loud exclamations. When death takes place, the family address the deceased in some such terms as these: "O father, benefactor, why leave us? What have we done to offend you? Why depart alone? It was your own fault; why did you eat the fruit that caused the dysentery? O misery! O desolation!" The body, having been washed and enveloped in white cloth, is placed in a coffin covered with gilded paper and decorated with tinsel flowers. A daïs is prepared ornamented with the same materials as the coffin, but with wreaths of flowers and a number of wax lights. After a day or two the coffin is removed, not through the door, but through an opening specially made in the wall. It is then carried three times round the house at full speed, in the hope that the ghost of the dead person, forgetting the way through which he or she has passed, will not be able to return to molest the living. The coffin is then taken, to the sound of melancholy music, to a large barge, and placed on a platform surmounted by the daïs. A procession of small boats containing the friends and relations accompanies the barge to the temple, where the cremation takes place. The officials charged with this duty wash the face of the corpse with cocoanut milk. With the poorest people, however, the body, instead of being cremated, is cut up and given to the birds of prey. After a cremation, the relations assemble, collect the principal

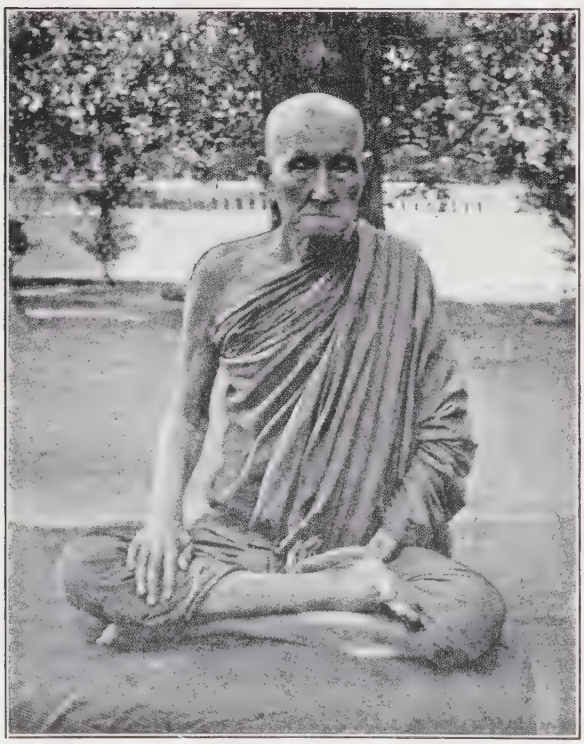


Photo by Mr. H. W. Rolfe [*Bangkok.*

A BUDDHIST PRIEST.

bones, which they place in an urn and convey them to the family abode. The garb of mourning is white. At a rich man's funeral there are fireworks, sermons by the priests, and theatricals wherein all sorts of monsters are introduced. Tents are erected within the precincts of the temple, and games and gambling accompany the sacred rites connected with the dead.

Photo by Mr. H. W. Rolfe] [*Bangkok.*

A ROYAL PRIEST, SIAM.

The Siamese are a musical people and possess a great variety of wind and stringed instruments. They have no written music, their tunes being taught by ear alone. The profession of music is highly esteemed. In every nobleman's house there is music and dancing in the evening. Cock-fighting, though forbidden, is a favourite sport. Crowds surround the scene of combat. A courageous game-cock is a great treasure and the object of special attention. The passion for gaming and betting seems unchecked by public opinion, but the Government is taking steps to check these evils. Young and old also indulge in kite-flying.

The domain of the Shans and the Laos, who are of one and the same race, occupies the whole of Northern Siam and a portion of East Burma, whence it stretches far into Yun-nan, and down the Me Kong River to the frontier of Cambodia. Hence the allegiance of these people is divided between Burma, China, and Siam. Ethnographically, of course, they belong to the Siamese proper, as they are all members of the *Tai* ("free" or "noble") race. The Chinese have partly absorbed them, driving them southwards into Yun-nan and Further India. Here they become more or less assimilated to the Khas, or wild aboriginal tribes of the Indo-Chinese Peninsula. The word Kha means "man," or "savage." The physical characteristics of the Tai race are a low stature, light yellow complexion, black hair and eyes, small nose, dilated nostrils, and a somewhat dull expression of countenance. On the whole, it is not a pleasing type, although the children are often pretty, and the women may be fairly good-looking while yet in their teens. (For illustrations of Shan people, see pages 98, 116, 117).

The domain of the Laos is divided into many provinces, ruled by hereditary princes, under the superintendence of commissioners appointed by the King of Siam. These Lao states were long subjected to regular slave-hunting expeditions, organised by the rulers themselves, or by their subordinates. Dr. Harmand, an eye-witness of one of these forays, says: "The brother of the Prince of Bassac told me without any reserve that he was about to

take a trip to the left bank of the Me Kong in order to hunt down the Khas. It seems that when times are bad the Lao mandarins organise these expeditions against the savages. Under some slight pretext a favourable camping-ground is selected, whence forays are made against the surrounding villages. When a sufficient number of all ages and both sexes have been captured, they are bound together, and led to Bassac, Sienpang, and Attopeu. Here they are purchased by native, Chinese, and especially Malay traders, who form them into gangs, and forward them chiefly to Bangkok, Korat, and Pnompenh, the capital of Cambodia." But this slave-hunting has now ceased.

The traditions of the Northern Shans tell of an ancient and great kingdom held by them in the north of Burma. They all speak the same language, but there are many dialects. In the Tai or Shan language there are, according to Mr. J. G. Scott, four different characters in use. The Western Shans use letters very much like those of the Burmese; the Siamese have a writing of their own, very much like Pali; the Shans called Lii have theirs, and the Lao Shans use another. The Western Shans differ somewhat from their eastern neighbours both in their dress and in their architecture. The men's dress, usually white, consists of a short jacket and full trousers, but on festive occasions coloured silk and velvet trousers are much worn, and the most fashionable shape is that which most nearly approaches a sack with holes at the corners for the feet and arms to pass through. The women wear variegated turbans and striped petticoats, made like a sack, open at both ends, and fastened over the breasts and under the arms. A small jacket is worn over this. The Shans are a law-abiding people, and loyal to the families of their rulers. A Shan of good birth is very proud of his family.

Among the Western Shans marriage is a very simple affair. As a rule, the young people merely eat rice together out of the same dish in the presence of their relatives and the village elders, and the bridegroom then declares that he marries the girl and will support her. Among the Eastern Shans, however, there is more ceremony on the wedding day. A feast is held, to which all the relatives and many friends are invited. Liquor flows freely on these occasions. Early in the afternoon the bridegroom is taken to the bride's house, accompanied by the relatives and friends. As the procession advances it finds its way obstructed at various points by ropes, at each of which the bridegroom has to pay toll. When the governor of a district of Reng Tung married the Sawbwa's aunt, he had to pass twenty of these ropes in the distance of half a mile. The Sawbwa himself had a rope, and so had each of the royal ladies, the bridegroom on this occasion being mulcted of about seventy rupees. The Sawbwa's sister demanded twenty rupees for permission to pass, but eventually accepted fifteen. Arrived at the bride's house, the bridegroom takes his seat beside her, and their hands are tied together, with a piece of string; they eat together and an old man pronounces them to be man and wife. Meanwhile, the guests amuse themselves by throwing balls of rice at each other and at the happy couple.

SIAMESE STREET-SINGERS.

The burial customs of the Shans are sufficiently interesting to be briefly described. When a person dies, the corpse is washed, dressed in a new suit, and some money is put into the mouth; this "passage-money" is considered to be necessary, in order to prevent any let or hindrance to the transmigration of the soul. The priests recite prayers over the body daily, until the day of the funeral, when the corpse is carried out in a coffin highly decorated with coloured paper and tinsel, under a gaudy canopy. The eldest son heads the procession with a naked sword in his hand, in order to clear the way, which is supposed to be barred by evil spirits, and the relations dance as they go along. Presents for the priests, such as yellow robes, handkerchiefs, and umbrellas, are carried to the grave. Arrived there, the wife or wives, and children, and the brother's wife or wives, all go in procession round the coffin, carrying lighted candles as a last sign of respect for the departed; the priests then recite a few prayers, and the body is buried; sometimes a rocket is fired. Priests and chiefs are burned, not buried, since burning is considered more honourable.

Both Shans and Burmese believe that a man's spirit takes the form of a butterfly, which leaves him when he is asleep or unconscious. Hence they are unwilling to awaken any one suddenly, "for fear," as they say, "that his butterfly may not return in time." Nominally Buddhists, they are given to the worship of spirits, or *Nats*, the genii supposed to reside in all natural and material objects—stones, mountains, rivers, trees, clouds, winds, etc. In some places buffaloes are sacrificed to the spirits; and there are *Nats* which can only be appeased by human sacrifices. The guardian spirit of a certain ferry, for instance, claims a victim every year, preferably a Chinaman; and if no one is obliging enough to be accidentally drowned

Photo by Mr. Isonaga] [*Bangkok.*

A TYPICAL SIAMESE NOBLEMAN AND FAMILY.

From "Le Tour du Monde."

A YOUNG COUPLE (KHAS).

at the proper season, a boat-load of passengers is capsized in order that the ferry may be safe for the ensuing year. A human sacrifice is necessary to procure a good harvest; and although the Shans dare not in these days openly kill a fellow-creature as a sacrifice, they endeavour to poison some one at a State festival. The chiefs set their faces against the custom, but cannot suppress it altogether.

The people of Siam have for ages intermarried with Laos, Shans, Peguans, Cambodians, and Chinese, as well as with slaves of the aborigines, or Khas, of whom many quite different tribes are found. Hence the type is varied.

Not very much is known about the Khas. While the Laos inhabit the mountain valleys, these people live on ridges and heights, never less than 3,000 feet above the sea-level, and their clearings in the forest on the high hill-slopes are often visible many a mile away. The Siamese name Kha Che is generally applied to all of them. According to Mr. H. Warington Smyth, F.R.G.S., author of the interesting work "Five Years in Siam," they are a short, thick-set people. They live in small communities, with no chiefs, and possess no social organisation. Mr. Warington Smyth says: "Notwithstanding their wild and savage mien, the Khas are gentle, harmless folk, patient and enduring on the march, and grand climbers." At the same time he speaks of their "singular stupidity." He has very kindly lent some of the photographs here reproduced.

ANAM.

The kingdom of Anam occupies the eastern side of the Indo-Chinese Peninsula, and is bordered on the south by Lower Cochin-China and the subject kingdom of Cambodia. The French, having established themselves on the Me Kong Delta, have asserted their authority throughout the whole of Anam, and made it a vassal state. It consists of three divisions: Tongking, *i.e.* the "Eastern Land"; Lower Cochin-China, or the "Interior Land"; and Chiampa, in the south-east corner of the peninsula. The country has a population roughly estimated at from 10,000,000 to 20,000,000.

The civilised inhabitants of the above countries present a striking uniformity of physical and mental characteristics. They appear to have been moulded in the course of ages, partly by geographical and partly by political conditions, into a homogeneous ethnographical group.

The Anamite man is scarcely of middle height, shorter and less vigorous than his neighbours; his complexion is tawny, but darker than that of the Chinese; the forehead is low,

Photo by Mr. Isonaga] [*Bangkok.*

A SIAMESE PRINCE.

and the skull slightly depressed at the top, but well developed at the sides. The face is flat, with high cheek-bones; the nose is small, the mouth large with thick lips. The body is thick-set and large. The long black hair, shaven in childhood, but never afterwards cut, is worn in a sort of chignon at the back of the head. There is a curious swagger in the gait of the Anamite, which has been described as theatrical, and it serves to distinguish him from all the other Indo-Chinese races. Another peculiarity is a greater separation of the big toe from the rest than is found in any other people that walk barefooted. The name Giao-shi, by which the Anamites have been known from ages before the Christian era, means "separated toes," and some authorities regard this as a true racial characteristic; but as Mr. Keane points out, it may be due to the stirrup used in riding, which is gripped in the cleft between the big toe and the others. According to ancient Chinese chronicles, this curious feature was noticed as far back as 2285 B.C. The Anamites appear to have intermarried with Malays, Chinese, and Cambodians, so that many cross-breeds are to be found.

It is impossible, even after making all due allowances for their surroundings, to speak highly of these people, with their coarse and repulsive features. Morally they are the most disagreeable of all the peoples of Indo-China. M. Mouhot says: "They are headstrong, revengeful, deceitful, thieves, and liars. Their dirty habits surpass anything I have ever seen, and their food is abominably nasty, rotten fish and dogs being their favourite diet." Even Lord Curzon, who is favourably disposed towards them, cannot deny that they are tricky and deceitful; but, on the other hand, he considers them gentle and amiable. "They have," he says, "the submissiveness without the nerveless apathy of the Hindu; while they possess industrial aptitudes, rendering them diligent workmen, and an artistic ingenuity which on the one hand makes them excellent cooks, and on the other inspires the various artistic productions, such as inlaid work in mother-of-pearl, embroideries, wood-carving, and jewellery. Though not a courageous people in the sense of inviting or voluntarily meeting danger, they are very tenacious in resistance, and make capital soldiers against an Asiatic enemy. They are, moreover, hospitable, polite, lively, sentimental, and of easy temper. The women present two types: the wife, or concubine, who is merely the brainless instrument of her master's pleasure, and the active and business-like housewife, who toils hard either in the fields or at the oar, and who, in the upper ranks of life, frequently takes to business and manages all her husband's affairs."

From "Le Tour du Monde."

A GROUP OF LAO PEOPLE.

Polygamy is universal among the Anamese. They dispose of the dead by burial, not by cremation. They show great outward respect for their superiors

and parents, but take great delight in mocking and banter. Their attachment to the soil of their country is very strong, and they never leave it for long. The form of government is absolute monarchy, and the succession to the throne follows the order of primogeniture. Public offices are open to all, and there are no social distinctions other than those due to office. Hence all citizens who are not officials are on terms of equality.

The Anamese are not a religious people, but have great respect for the dead; their worship consists chiefly of ceremonies in honour of their ancestors. In other respects their religion, if so it may be called, is a strange mixture of cults and creeds. Buddhism, the dominant creed, is overlaid by coarse, popular superstitions, and there is a great deal of spirit-

Photo by Signor Beato] BURMESE DANCING-GIRLS. [*Mandalay.*

worship, or crude demonology. At their pagodas incense is burned to the good or evil spirit of the place (*genius loci*), or perhaps to the dreaded tiger. In Tongking there are said to be more than 500,000 Christians.

Among the most picturesque and characteristic of Anamite spectacles are the markets, which are thus described by the present Viceroy of India (Lord Curzon): "They are held on stated days in the week, either in an open place in the middle of the village, frequently tiled over, or thatched as a protection against the sun—the site being the property of the commune and being let out in plots or stalls—or sometimes in the open country at a central spot between several hamlets. Marketing is entirely conducted by the female sex, who may

Photo by Signor Beato] [*Mandalay.*

A BURMESE NATIVE, WITH TATTOOED LEGS.

be seen for miles walking in single file along the narrow dykes which separate the soaking rice-plots, and carrying their produce in baskets at the end of a bamboo pole. Others will approach in *sampans* along the waterways and canals. When business opens, there is just such a jabbering as in the monkey-house in the Zoo. The women squat down by the side of their wares and intersperse a ceaseless chatter with chewing of the betel-leaf and ejection of long splashes of scarlet saliva from their discoloured mouths. You will see exposed for sale pigs, chickens, and ducks in hampers, fish fresh and slimy, and sun-dried big prawns and tiny land-crabs, cabbages, radishes, the areca-nut, vermicelli, cakes, sweetmeats, and eggs. Elsewhere will be cheap articles of furniture or raiment, tin lamps for petroleum, pottery, brass-ware, opium-pipes, bracelets, necklets, amber buttons, palm-leaf hats, turbans, Bombay cotton, and scarves."

CAMBODIA.

THE ancient kingdom of Cambodia has long been restricted to the lower course of the Me Kong River. For some time it was a vassal of the Siamese kingdom; but the king is now subject to France. The stupendous ruins of Angkor Vaht and many other remains are evidence of the former greatness of this old empire. The finest of these monuments, which are now in Siamese territory, cover a space of twenty square miles, and have been carefully studied by French archæologists. Lord Curzon says they form "the most remarkable collection of ruins in the world, whether we regard the prodigious magnitude of the ground-plan, the grandiose dimensions of the principal palaces and temples, or the artistic beauty and delicacy of the bas-reliefs and sculptures." There is reason to believe—although the French savants do not accept this view—that they were built by the Cambodians under the direction of Brahman missionaries from India, who introduced Aryan culture among the rude inhabitants of the country.

"Some of these wild tribes," says Keane, "are still distinguished by a gentle disposition, a certain innate politeness and courtesy, as well as a surprising artistic taste and skill lavished on their dress, ornaments, pipes, quivers, and other objects. These traits may well be the faint reflection of a now extinguished culture still cherished by these children of nature, lost for ages amid their dense woodlands, which they believe to be the centre of the universe, and which nothing can ever induce them to leave. But the Cambodians themselves seem to have retained little of their former greatness, except an overwhelming pride and arrogance. They are being gradually absorbed by the surrounding Anamese and Lao populations. A strange mystery hangs over this Cambodian race, who, fully 2,000 years ago, built cities and raised monuments amid the swamps of Tonle-sap, vying in size and grandeur with those of the

Photo by Bourne & Shepherd] [*Bombay.*

A HAIRY FAMILY OF MANDALAY.

DRAWING OF A GIRL TWO YEARS OLD, WITH THICK HAIR ON NECK, BACK, AND SHOULDERS.*

Mesopotamia and Nile valleys. Their culture is certainly of Hindu origin."

BURMA.

THE reader, after looking at the photographs of Burmese men, women, and children reproduced on pages 107–120, will readily perceive that they belong to the Mongolian branch of the human family. They are stout, active, and well-proportioned, with brown complexions, and an abundance of coarse and lank black hair. Besides the Burmese proper, there are in Burma numerous other tribes, such as Paloungs, Toungthoos, and Karens. To the east and round the northern frontier, and along the ranges that traverse the upper regions, are great hordes of Kachins, who lead a rough life, blackmailing the peaceful inhabitants below.

The Burmese have much in common with the Chinese. Their women make excellent house-wives, and possess no small aptitude for business. Previously to the annexation of the country by Great Britain, the labouring people, both small proprietors and common labourers, were considered as slaves of the king, who might at any time call for their services, as soldiers or as labourers. Hence a man could not leave the country without special permission. There were seven classes of slaves. The class of outcasts were the slaves of the pagodas, the burners of the dead, the jailers, executioners (who were generally condemned criminals), lepers, and other incurables, who are held in great abhorrence, and treated with singular cruelty. The government was a pure despotism. The civil, military, judicial, and fiscal administration of a province was vested in a governor, who had the power of life and death, with appeal to the chief council of the king at Mandalay. No official received a fixed salary: the higher officials were paid either by an assignment of land, or by the labour of certain people; the inferior magistrates by fees and perquisites—a system naturally productive of the worst forms bribery and extortion.

There were no hereditary honours. Any subject, except a slave, might rise to some important position in the State. Every article possessed by a man, for use or for ornament, indicated his rank, whether it were his earrings, cap of ceremony, drinking-cup, or umbrella. The last-named article is of general use, and may be of brown varnished paper, red, green, gilded, or plain white. Any one of the lower orders using the insignia of a higher class might be slain with impunity by the first person he met.

In Burma proper there are no child-

JULIA PASTRANA, THE HAIRY WOMAN OF MEXICO.*

* These and the two drawings on page 112 are from the *Zeitschrift für Ethnologie*, Berlin, Vol. VIII.

marriages, as in India, and the people seem happy in their domestic affairs. Although girls are considered to be the property of their parents, they are very seldom constrained to marry against their will. The young men, too, make love pretty much where their fancy leads them, obtaining first the consent of the parents. The period of day between eight in the evening and midnight is called courting-time; in Burmese it is "*loo-byo-lai-thee-kala.*" The Burmese mother is a great match-maker, but she uses persuasion rather than compulsion. If she tries constraint, it generally results in the girl eloping with the lover of her choice or committing suicide. The women carry on most of the trading and shop-keeping, and are excellent housekeepers, as Mr. Rudyard Kipling shows in one of his short stories of Indian life. Mr. E. W. Cuming's excellent book "With the Jungle Folk in Burma" will be found to contain a very true picture of these people.

Photo by Signor Beato] [*Mandalay.*

DACOITS IN PRISON.

Every jail in Burma contains a certain number of prisoners undergoing penal servitude for life—reckless desperadoes whose presence is a standing source of anxiety to those in charge of them. The Burmese dread imprisonment above all things. Lazy and indolent by nature, and accustomed to the unrestrained liberty of the jungle, they prefer death itself to being shut up within the walls of a prison. The most revolting type of human ugliness is the Burmese jail-bird, with his shaven head and the unmistakable stamp of "criminal" on his vicious face. The dacoits have quaint devices tattooed on their bodies as charms against death or capture. Some have rows of unsightly warts, like large peas, upon the breast and arms, which mark the spots where charms have been inserted—scraps of metal and other substances inscribed with spells known only to the wise men who deal in such things.

In the north of Burma are found the Singpos and Kachins, formerly supposed to be

"SHWE MAONG," FOUNDER OF THE HAIRY FAMILY OF ASIA.

distinct races, but now generally regarded as one people, although divided up into many tribes. The Singpos claim to be the elder branch of the family. To the same group belong the Chins of the Chin Hills and the Lushai of the Lushai Hills. These tribes are closely related to the Nagas and the Arbors of Assam (India), and their territory was formerly a borderland between Burma in the east and India (mouth of the Brahmapootra) in the west. They are all *Kuki*, or "Hill Men." The Kachins are a square-faced people, with strong jaws and oblique eyes, like all Mongols. The Chins, who have been fully described by Messrs. Bertram S. Carey and H. N. Tuck in their valuable work "The Chin Hills," printed by the Government at Rangoon, are a fine race, taller and stouter than their neighbours in the plains on both the north and east. Though falling short of the Pathans in height, they are taller than the average Ghoorka. They are strong, carrying heavy loads with ease. In their habits they are very dirty, although they wash themselves occasionally. Some Chins wear their hair in a top-knot, coiling it all into one ball well forward on the crown of the head. Others wear a chignon on the nape of the neck. Hats and coats, made of bark, grass, bamboo, or the leaf of the date-palm, are worn to protect the body from rain. Boots and sandals are unknown in the hills. Fashions among the women vary greatly. Formerly the women went about half naked—that is, bare down to the hips; now they appear in public wearing a coat which covers the bosom. The houses are built with planks, one-storeyed and with a thatch roof; they have no windows or chimneys, and the smoke escapes anyhow. The floor is some feet above the ground; underneath are the pigs and cattle. The labour of building a house is enormous; it takes from three to ten years; for not only is the amount of material used very large, but poles and planks have to be felled and dragged some miles to the village.

The Chins endeavour to act up to their old adage, "A man should drink, fight, and hunt, and the portion for women and slaves is work." One can hardly visit a village without seeing an assemblage of people sitting round the liquor-pots, while the beating of gongs announces that a feast is going on. Birth and marriage, death and sacrifice, the payment of a debt, the courting of a sweetheart, the making of an agreement, the slaughter of an enemy, and the shooting of a deer, all demand their feasts, and a feast means a drinking-bout of many days' duration. Beasts are brought in and slain. Women and slaves wait on the guests, throwing a lump of meat into any basket which is empty. The music consists of blowing the horns and beating the gongs in regular time; while the dancers, in a large circle with arms locked round each other, swing the body and keep step, singing at the same time a low, mournful tune.

If there are any lethal weapons in the house in which a feast is to be given, they are prudently sent to a neighbour, to be out of the reach of drunken people; so that the frequent quarrels that ensue are generally settled by a fight with fists. But in the south, where hairpins are worn, quarrellers often draw them and stab one another, sometimes with fatal results. When sufficiently sober, the young men often wrestle, an exercise in which they excel. The heads of the animals killed at a feast are used to adorn the verandah of the host's house.

When a child is born, its ears are bored with a quill or a hairpin, and after about a month its hair is shaved and

From a photo.

"ANDRIAN," A RUSSIAN HAIRY MAN OVER FIFTY-FIVE YEARS OLD.

kept so for a few years. In the north the eldest boy is given part of the name of the paternal grandfather, and the eldest daughter part of that of the maternal grandmother; but in the south the names are chosen independently of any rule.

When a Chin dies, his body rests sitting in state, dressed and fully armed, whilst his relations and friends dance and drink round the corpse, firing off their guns and singing songs which set forth the number of raids in which the deceased has successfully taken a part, the number of slaves he captured, and the number of heads which he took. The body is then taken to an outhouse, and placed on a board, under which fires are lighted and kept burning until the corpse dries up and becomes practically a mummy. It is afterwards rolled up in rags and placed on a shelf in the house, awaiting the funeral feast, which is sometimes delayed for two years. In the north the Chin people erect rude memorials to their departed chiefs. These are simply thick planks of wood, with the head of a man carved at the top, to

Photo by Signor Beato] [*Mandalay.*

THREE BURMESE GIRLS.

represent the dead chief; underneath they carve men, women, and children, all sorts of animals, gongs, beads, guns, etc. The figures represent the chief's wife and family, the enemies and animals he killed, and the slaves and booty captured. The departed hero is often represented as shooting an elephant or a tiger. But nowadays the Chins are ceasing to set up these interesting memorials. "We can no longer take heads and raid slaves," they say; "therefore the history of our lives is not worth handing down to posterity."

Those who are well acquainted with the Chins say they are all liars and thieves, and that the most accomplished thieves in all this district of the Chin Hills are the tribe known as Siyins, who may in this respect be classed as criminals. The Haka people and others are also great thieves, and, like the Siyins, will work in gangs, some distracting attention, whilst others carry off the booty. Hakas, as well as Siyins, we are sorry to say, have been known to accept a present, and then deliberately steal from the benefactor! The Falam chiefs, too, although they are so particular in their outward conduct, and pretend that they are superior to all other Chins,

Photo by Signor Beato] *[Mandalay.*

A BURMESE PRINCESS.

have been found capable of stealing iron when they thought that they had the chance of doing so and evading detection. Messrs. Carey and Tuck (to whose valuable work we have already alluded) say that a Siyin can creep into a British "post" on his stomach, and carry off cooking-pots under the very nose of a sentry! He can even enter a house inside the posts, and carry off property without disturbing the inmates!

The Northern Chins, apparently, do not believe in a Supreme Being. The Southern Chins, while believing in a god (Kozin) to whom they sacrifice, do not worship him, never looking to him for any grace or mercy, except that of withholding plagues and misfortunes. Besides this Kozin the southern people believe in many spirits. There are the spirit of the village (*genius loci* of the Romans); the spirit of the family, or clan, residing in trees, or in particular tracts which the clan inhabit; the spirit of the cultivations, living in the fields; the spirit of the air; the spirit of the stream, or the jungle, or the hills. The Chins say there is no Supreme God, and no other world save this, which is full of evil spirits, who inhabit the fields, infest the houses, and haunt the jungles. These spirits must be propitiated, otherwise they may do grievous harm, such as destroying the crops or making women barren. When a man dies, his soul joins the spirit-world of the forests; if he die a natural death, his spirit is content; but if he has been slain, it will haunt his relations until his death is avenged in blood. The slain, however, becomes the slave of the slayer in the spirit-world; so that if a man has killed many people in this life, he will have many slaves to attend him in the next. One can hardly expect people who cherish such beliefs to live at peace with one another.

When a man falls sick, he attributes his illness to some evil spirit, and accordingly sacrifices a young fowl or a small dog. If he gets well, it is a sign that the spirit is appeased. In all villages there is a wise man or woman, who is believed to understand what the spirits require, and who is accordingly consulted as to what should be sacrificed.

The wise man does not hesitate to ask many prying questions with regard to the unfortunate suppliant's recent conduct. These inquiries concluded, he will probably announce that the spirit of some stream has been insulted! Such a dire offence can only be atoned for by the sacrifice of a red cock on the bank of the stream whose spirit claims redress. Sometimes a pig is sacrificed; the animal is slain by the wise man himself, who mutters to the spirit, "You have wanted a pig, and so one has been killed; now be satisfied, and remove the sickness which you have put upon the man." It need hardly be added that the wise man always helps to eat the flesh which he has ordered for the spirit; and generally he chooses pig, because he is fond of pork himself, and therefore perhaps the spirit also prefers it! So much eating and drinking accompanies all ceremonies that one cannot tell without

Photo by Signor Beato] [*Mandalay.*

A BURMESE LILY.

Photo by Signor Beato] *[Mandalay.*

A SHAN BEAUTY.

asking whether any given assemblage of people are keeping a feast, a burial, or a sacrifice.

In the south of the Chin Hills they believe that a man can take to the next world anything that is buried with him; hence many things are put in graves, such as guns, gongs, and even cooking-pots. These interesting customs throw light on the well-known fact that in the prehistoric burial-mounds, dolmens, etc., of Europe and Asia weapons and utensils are found buried with the skeleton or the ashes, as the case may be (the present writer has dealt with this subject in his work on "Prehistoric Man and Beast"). These superstitious people believe that evil spirits may seize them, maltreat them, or inflict diseases and death upon them. When an epidemic of cholera broke out among some Chins who went on a visit to Rangoon, they carried drawn swords whenever they moved about, in order to scare away the evil spirit, and spent the whole day hiding under bushes, so that he should not be able to find them. The Southern Chins even begged that they might be allowed to sacrifice a slave boy to the foreign spirit to whose influence the outbreak was attributed; but humaner counsels at last prevailed, and they were allowed to sacrifice pariah dogs instead. Messrs. Carey and Tuck relate how, owing to the belief that spirits wander about at night, a small Burmese slave once escaped. The boy was creeping silently towards their post at night, when he was detected by one of their sentries, who at once cocked his gun. The small boy quietly sat down in the long grass, while another sentry seized the man's gun and cried out, "Do not shoot; it is a spirit, and misfortune will fall on us." Meanwhile, the boy quietly glided off, and reached the post in safety.

The chiefs have a sacred grove within which is a rock used as an altar, on which are laid food and various odds and ends. "In dealing with a Chin, it is right to remember that his spirit is of supreme importance in his eyes, and that his grove or his rock is as much feared by him as the pagoda is revered by the Buddhist. Therefore, if it is possible, the felling of trees in a sacred grove should be avoided. But care must be taken that the cupidity of the Chin is not pandered to, as it is no sin for him to lie, and he will claim any tree in the forest as dedicated to or inhabited by a spirit, if he wants it for his own use" (Carey and Tuck). From time to time a man sacrifices to his own private household spirit; and when he does so he closes his gate, setting on it a green branch to let every one know that they must leave him alone. Sometimes a whole village will sacrifice to the village spirit, and then the traveller must seek hospitality elsewhere.

On the original site of the Chassad Kukis, or Taksatte, as the Chins call them, are some tall stone pillars still standing. The natives, when questioned about these monuments, were silent; some said they did not know anything about them. But some time afterwards a friendly Chin came up and quietly whispered, "Those stones at Taksatte were set up by the spirits; but do not tell any one that I have told you so, as the spirits would be avenged on

me if they heard that I have done so." Near Haka there is a grove which no one must injure. A slave girl once fell ill, and then confessed that she had cut wood in this grove for sale to the troops; and although sacrifices were freely offered up she died, and the comment of the neighbours was that "it served her right."

Omens are consulted before undertaking a journey, a feast, a raid, or a sacrifice; and the most trivial things that may happen are looked upon as omens, either good or bad. They generally kill an animal and examine its liver. If the liver is congested, or in any way different from what it ought to be, they take the fact as an omen that the time is unpropitious, and the enterprise is often abandoned. But this depends on the nature of the undertaking. If a raid or a marriage be the object in view, or, in fact, anything which they may be unwilling to postpone, a second animal is killed, and its liver examined; it seldom happens that both livers give the same result. The call of a certain bird is regarded as a most favourable omen, and he who starts on a journey proceeds boldly if he hears it.

The Chins have a great belief in witchcraft and the evil eye. The tribe known as Hakas consider that the Siyins, Yahows, and many of the Lushais (other tribes) are wizards, whose single glance is quite enough to bewitch them. To them such playful tricks are attributed as causing lizards to enter the body or balls of string to form in the stomach. In 1893, when a Lushai officer came to Haka to take over mules, he was accompanied by Lushai coolies, who strolled down to the village to chat; their approach was marked by a stampede of the women, who fled to the fields or hid in the houses. They afterwards explained that the mere sight of one of these Lushais was sufficient to cause sickness and distress. Messrs. Carey and Tuck say: "Chins have begged permission from us to shoot individuals who have the misfortune to be pronounced wizards. When told that our customs do not admit of the spilling of blood except when blood has been intentionally spilled, they reply that our customs are most unjust and protect the wizard, who is allowed to practise his uncanny occupation in peace, and who kills people right and left, but, because he spills no blood, we take no notice."

Virtue in women is looked upon rather as a "counsel of perfection." An outraged

Photo by Messrs. Watts & Skeen] [*Rangoon.*

A SHAN-TALOK WOMAN.

husband can divorce his wife for her indiscretions; but if he does so, he loses the price he paid for her to her brother or her parents, from whom he purchased her. Consequently the affair is usually overlooked as regards the woman; but if he can find the seducer, he will make him pay compensation, or perhaps challenge him to fight. In this, however, he seldom succeeds, because popular opinion is averse to the shedding of blood over the virtue of women. At feasts, when men and women are expected to get drunk and forget themselves, adultery is considered no offence at all, and they treat it as a mistake which any one is liable to make. However, this sin is not so common as one would expect from the low moral tone that prevails.

The belief in witchcraft and in omens is general. Surgeon-Major Newland narrates that a Chin man came to him complaining that a rat had entered his stomach. He was given an emetic, and in the morning reported that he had vomited up the rat in the night; then went home cured and happy.

When two tribes take an oath of friendship, they meet and produce a *mithun*, which is a cross between a cow and a buffalo. The wise men of each village pour liquors over it, and mutter to their respective spirits to note the agreement which is now to be made over the blood. The chiefs of either side each take a spear, and, standing on opposite sides of the animal, drive the weapons into its heart. If guns, and not spears, are used, the two chiefs simultaneously fire into the animal's brain or heart. As the animal falls its throat is cut and the blood collected in bowls; the tail of the animal is then cut off and dipped in the blood, and with it the chiefs and elders of the two parties daub each other's faces, whilst the wise men mutter, "May the party who breaks this agreement die even as this animal has died, and may he be buried outside the village and his spirit never rest; may his family also die, and may every bad fortune attend his village!" When a tribe or a clan make formal submission to the British Government, the ceremony is somewhat modified. The Government representative and the chief simultaneously shoot the animal; the tail is cut off, and, holding it in his hand, the chief swears to be true to his oath, to recognise the Government, never to cut the telegraph-wire or shoot on the troops, and always to pay tribute regularly; and he calls on the spirit to kill the Government representative if he without cause attacks the Chins, and also to inflict every misfortune on himself and his village if they break the oath. Sad to say, however, in spite of this elaborate form, the oath is of no value. The Chin chief will only keep it so long as he is afraid to do otherwise; and if it should suit his purpose, he will break his vow. No Government servant should count on a Chin keeping his word because he has sworn over blood to do so, and it should always be borne in mind that a Chin does not lose caste in this world or happiness in the next for lying and deceiving. Chins have no records, so a big stone is set up to remind the contracting parties of their agreement. To make an oath very binding they must eat some earth.

Photo by Messrs. Watts & Skeen] [*Rangoon.*

KACHINS—BOY AND GIRL.

The Karens of the Tenasserim highlands dwell in great seclusion, having formerly been

greatly oppressed by the Burmese, who conquered them; they occasionally visit the towns of the lowlands for purposes of trade. To some extent they appear to approach the European type. They live in small settlements near streams in the woodlands, cultivating rice, bananas, betel-nut, and other fruits or vegetables, such as sweet potatoes. In ordinary circumstances they are a quiet and peaceable people; but one branch of them, the Red Karens, are the most brutal savages, committing every atrocity except cannibalism. The Karen girl's dress is pretty and picturesque. The *tamein*, or skirt, resembles that worn by the Burmese girl, but the Karen prefers more sober hues. A dark cloth sleeveless jacket, made like a short skirt, cut in a low peak at the breast and back, replaces the Burmese white jacket and coloured neckerchief. It is decorated with scroll designs worked in coloured threads banded with narrow red and white braids, and sometimes with spangles bought in bazaars. Occasionally it is further embellished by narrow ribbons, generally made of red flannel, 20 inches long, which are sewn in pairs under the armholes and at the breast and back. The effect is very pleasing when worn by a bright-looking Karen girl, whose beauty, however, from an English standpoint, is doubtful.

Photo by Messrs. Watts & Skeen] [*Rangoon.*

KAREN WOMEN.

The Karens have a curious way of celebrating marriages and funerals at the same time. When celebrating one of their "wakes," a platform of bamboo is erected in front of the house where the dead man lived. On this platform or stage, barbarously adorned with pieces of cloth, a linen sheet is placed, on which the body is laid. People from neighbouring villages come in large numbers; but although certain funeral rites are performed, these they postpone until the young men and maidens have done their courting and chosen their partners for life. And so the occasion partakes more of the nature of a public courting than of a funeral. The proceedings are somewhat after this fashion:—The young men and girls separate into two choirs, and seat themselves on opposite sides of the remains. Family jewels are displayed in great profusion. The young men begin with a chorus celebrating the beauties of the Karen maidens, their charm of movement, and modest demeanour. To this the girls respond in a falsetto of the usual drawling character, accepting the eulogy of their graces. These overtures are usually set pieces handed down from antiquity, or rendered into the Karen tongue from some popular Burmese play. Then the young bachelors begin, each in turn, and sing love-stricken solos, calling on the name of some particular damsel. Among an Eastern and poetic people, a flowery language is only what might be expected on such an occasion; so we need not be surprised to learn that the girl is compared to a star, a flower, or a ruby. No painter could

OUT FOR AN AFTERNOON DRIVE.

possibly do justice to her charms; she would ruin the peace of mind of a hermit! When rejected, the suitor becomes plaintive—perhaps in the belief that "pity is akin to love"—saying that he can neither eat nor drink, and will assuredly die before the morning! Far from feeling embarrassed, the Karen maidens appear to be pleased at such expressions of devotion. Their answers are usually of a somewhat stereotyped character. The girl will declare that it is a shameful thing not to be married, but that to be divorced afterwards is much worse—"to be like a dress that has been washed." Another will declare that she is not going to give herself away too cheaply. She lets the suitor know that she is not like a day dim with the heat-haze, nor like a diamond that has lost the foil below to set it off, nor like a peacock's tail draggled in the wet. All this means that the wrong man has applied, and the lucky swain will be a great fool if her eyes do not let him know that, when his turn comes, the answer will be favourable. A girl seldom says "No" outright; she prefers a more indirect and less crushing mode of refusal. But these cases are exceptional; for, as a rule, the girl has made up her mind which young man she will accept, and the others will look elsewhere. The young people have met before, and so matters are considerably simplified. When all the courting is over they retire, and are forthwith married. Then the elders go on with the funeral rites.

Photo by Wilhelm Scharmann, Berlin.

A PAIR OF DWARFS FROM BURMA.*

* The writer saw these two little dwarfs, a boy and girl, of about eighteen and nineteen years of age respectively, and a little over three feet high, at Herr Karl Hagenbeck's Indian Exhibition in Berlin, 1898, and is much indebted to him for permission to reproduce the photograph, as well as another which illustrates India in this book.

CHAPTER VI.

CHINA AND MONGOLIA.

CHINA.

ANCIENT writers speak of the Chinese as the people of the land of Seres. The country has been called by different names at different eras in the past, but always by some form of the name Sin, Sinæ, Chin, or China. This region was described in the classic age of Rome as a vast and populous country, touching on the east the ocean and the limits of the habitable world, a line beyond which, in the words of Cosmas, "there is neither habitation nor navigation." The people, imperfectly as they were then known, were described as civilised, mild, just, and frugal, avoiding collisions with their neighbours, and ever shy of close intercourse, but not averse to dispose of their own products, of which raw silk is the staple—

Photo by Mr. Afong] CHINESE COOLIES IN RAIN-COATS. [*Hong-kong.*

Photo by Mr. W. Rau [*Philadelphia.*

A CHINESE BARBER.

a description which, although too favourable, might be still applied to them in a general way.

The present area of the Chinese Empire is 4,500,000 square miles, only two other empires, the British and the Russian, exceeding it in extent. But, measuring by population, it is actually the biggest empire on record, the number of people subject to its rule being estimated at 360,000,000, whereas that of India is less than 300,000,000. The area of China Proper is not more than half of the whole empire.

The early history of the Chinese is singularly obscure. Their own "Book of History" records events said to have occurred so far back as 2350 B.C., the period from which, according to Confucius, the authentic annals of China begin. But it gives no account of the origin of the race. A few learned Chinese have gone so far as to say that the race now and for more than 4,000 years dominant in China is not the race which first possessed the land. They maintain that the original ancestors of the Chinese were the Bak Sing tribes, and that they came into the country from the west, easily conquering and exterminating the aborigines, and so becoming undisputed lords of the Flowery Land. The Bak Sings were in a much more advanced state of civilisation; hence their advance was made easy.

Ethnologists divide mankind into four great families, or stocks: the Caucasian, or white; the Ethiopian, or black; the Mongolian, or yellow; and the American, or red. The Mongolian stock in the course of time became divided into a number of branches, which spread over Central and East Asia. Two of the great branches from that stock are the Mongolo-Tartar and Tibeto-Indo-Chinese, and it is with the latter important section of the Mongol race we are now concerned. Since they became masters of their vast dominions, they have passed through wars and revolutions which would almost certainly have divided such a teeming population into different states if they had been of any other race. But the most violent convulsions did not destroy their cohesion. They did not even lead to any change in the fundamental principles and beliefs on which their social and political life was founded 4,000 years ago, and which continue to be the guiding and controlling sources of their government at the present time. The strength of national unity and the durability of national institutions are the every-day boast of most peoples; but on both points history compels us to award the highest place to the Chinese.

The physical traits of the average Chinaman may be described in a few words. The form is well built, and, though rather short to represent what we regard as perfect symmetry, is fairly proportionate. It is something between that of the lithe, supple Hindu and the muscular, fleshy European. The complexion may be described as brunette, with a strong yellowish tinge. In the south of China the people are darker in tint than in the northern provinces, but their swarthiness is not so deep as that of the Portuguese.

Photo by Mr. Afong] [*Hong-kong.*

A CHINESE LADY OF HIGH RANK.

The hair of the head is lank, black, coarse, and glossy; the beard is always black, and is very scanty; while whiskers are still more scanty or wholly wanting. Very little hair grows on the body. The eyes, distinctly typical features, are always black, narrow, and apparently oblique. The latter appearance is due to the very slight degree in which the inner angles of the eyelids open, not allowing the whole iris to be seen. This Mongolian peculiarity in the eye distinguishes the races of Eastern Asia from all other races of mankind. The cheek-bones are high, and the outline of the face is remarkably round; the nose is short, flat, but wide at the end; the lips are somewhat thicker than those of Europeans; while the hands are small, and the lower limbs of average proportions.

Photo by Mr. W. Rau [*Philadelphia.*

A CHINESE WOMAN, WITH NAIL-PROTECTOR (ON LEFT HAND).

The women in China are smaller than European women; and even at the risk of being reproached as ungallant, we must say they possess very little of the form and the air which we consider essential to female beauty. The broad upper face, flat nose, and narrow eyes are decidedly not handsome, though sometimes brightened with good-humour and the animation of youth and health.

Fashions in dress among the Chinese are not quite so unalterable as some other things. They change occasionally, as they do in less conservative lands, but far longer intervals elapse before any alteration will be admitted, and then such changes are not so thorough and so striking as those so frequently introduced into the costume and ornaments of our people. The Chinese dress has remained in its main characteristics the same for centuries. Garments of fur or velvet or silk are handed down from parent to child for two, three, or more generations, and no fear is entertained that they will be condemned as old-fashioned when seen on the form of some sallow young lady or gentleman eighty or ninety years after they were made. The materials mostly used in the making of clothes are silk and cloth, with a fabric called grass-cloth, which is much worn in summer. Furs and skins largely constitute the winter finery, woollens being very sparingly used, and always of foreign manufacture.

The costume of the Chinese is simple, yet as fully serviceable as more elaborately designed robes could be. Inner and outer tunics, made of cotton or silk, according to the social rank of the wearer, are the principal articles. In some cases they are made to reach only below the loins, but oftener the outer tunic goes down to the feet. The lapel on the right side folds over the breast and fits close around the neck, which is otherwise uncovered.

Photo by Mr. Afong] [*Hong-kong.*

OPIUM-SMOKERS.

The sleeves are very wide, and much longer than the arms. They have no cuffs, and in most cases sleeves are made to serve the purpose of pockets. If a Chinaman accepts a present, purchases a ball, or appropriates any small article of value to which he has no just claim—acquires anything which an ordinary Briton would deposit in his pocket—the Celestial does not say he "pockets it," but "sleeves it," as he actually does. The lower limbs are not so fully protected. A pair of loose trousers, covered to the knee by cloth stockings, is the usual summer wear. Tight leggings are pulled over both in winter, and fastened to the girdle by loops. As the trousers are very loose and baggy and the tunic is short, the excess of trouser material forced to the rear by the tight leggings protrudes behind in what we should think a rather awkward manner. Shoes are made of silk and cotton, the soles of felt being defended on the bottom by hide. Quilted cotton garments are very common, and are so made as to protect the whole person from cold and obviate the need of fires. In the north dressed sheepskin robes serve for bedding as well as garments, and their durability makes them more desirable than the best woven fabrics.

Next to the oblique eyes the plaited "tail," or, more correctly, the queue, is generally regarded as the most distinctive feature of the Chinaman. But that fashion of dressing the hair is not one of the ancient customs of the Chinese, nor was it originally practised by them for their own gratification. The ancient Chinese wore the hair long, bound upon the top of the head in a fashion similar to that practised by the Loo-choo islanders. They took pride in its glossy blackness, and had long distinguished themselves from other peoples as "the black-haired race." But two centuries and a half ago the Manchu Tartars invaded China from the north, and defeated the Chinese in successive battles. They wore their hair in the long queue with which all who have seen Chinese are now familiar; and in 1627 they issued an

order that all Chinese should adopt their coiffure as a sign of allegiance on pain of death. As they overthrew the ruling dynasty at that time with ease, and the chief of the Manchus was made emperor, they enforced the order with such merciless rigour that the Chinese throughout the land eventually submitted. The queue was imposed on the people as a badge of subjection; but before the Manchu dynasty (the present rulers of China) had been fifty years established, the "tail" had become an appendage of which the Chinese were proud, and a long thick queue was an object of intense desire to every honest Chinaman.

The head-dress of married women is at once tasteful and becoming. The plentiful black hair is bound upon the head in an oval knot, which is secured in its place by a pin placed lengthwise in it, and fastened by a shorter pin thrust across and under the bow. In front of the knot a tube is often worn, in which flowers can be placed. A widow is known by white flowers in her hair, a maiden by one or two plaits instead of a knot; but in some parts white flowers are worn by all women. Matrons wear an embroidered fillet on the forehead, about an inch wide, pointed between the eyebrows, and covering the front of the hair. This fillet, embroidered or adorned with pearls, is a favourite ornament with Chinese ladies. Along the Yang-tse-kiang River women wear a band of fur around the head. The hair of children is unbound; but girls advancing in age allow the side-locks to grow until the hair reaches the waist, and plait a tress down the neck. False hair is made use of by men and women, the men particularly being fond of making their queues as long as possible.

The population of China as we know it is the result of a fusion of tribes of connected lineage. Different classes from beyond the bounds of China Proper, as the Mongolo-Tartars under Genghis Khan and his successor, and the Manchu Tartars under Tsen-ning, at different periods assumed the mastery of the settled inhabitants. But the Chinese were only governed and plundered by their new masters, not destroyed. They invariably absorbed into their own nation intrusive neighbours whom they were unable to expel, for common sense and practicality are strongly developed traits in the character of the people. The Chinaman thinks nothing is worthy of serious regard but that which is visibly useful or materially beneficial. His arts and sciences, his poems and romances, his religions and philosophies, all revolve around and minister to the needs and pleasures of his daily life. Abstract virtue, the universal, the ideal, are terms which have hardly the shadow of

Photo by Mr. Afong] *[Hong-kong.*

A CHINESE WOMAN WITH DEFORMED FOOT.

Photo by Mr. Afong] [*Hong-kong.*

FEMALE MUSICIANS AND SINGERS OF FOO-CHOW.
(Each instrument has one string only.)

Photo by Mr. Afong] [*Hong-kong.*

A CHINESE GARDEN PARTY.

a meaning to him. Such an action as a missionary voluntarily incurring hardship and danger in the attempt to secure eternal felicity for men who have never done him service, and from whom he cannot expect any compensating good, he can understand only as the result of a wofully deranged mind. He is not endowed with much imagination, or it may be that centuries of rigorous training within strictly material lines have practically clogged that mental faculty, until it has become so torpid that it cannot become active under normal conditions. The Mongol character, in Mr. Keane's estimation, is sluggish, with little initiative, but great endurance; frugal, thrifty, and industrious; morality low; science slightly, art and letters moderately developed.

Men who possess little initiative—that is, little of the bold, originative power which constitutes genius—are naturally largely imitative, and still more markedly tenacious of that which they have tried and approved. They will expend immense energy on the elaboration of a work they have begun, but the mind shrinks from the attempt to conceive a new task involving different principles and possessing a totally different character. On a given solid base the Chinese will produce astonishing results, giving proof of tireless industry, ingenuity, and perseverance. This fondness for elaboration of detail is displayed in nearly every act of his ordinary life, and gives rise to the many ceremonies which the Chinaman—a very ceremonious creature—daily practises. "Ceremony is the type of virtue," said Confucius about 2,400 years ago; and the Chinese have not failed to preserve the axiom of the great teacher.

The form of government in China is decidedly patriarchal. The State is embodied in the Emperor, who assumes towards his subjects at large the office of guide and guardian, which

the head of a family should hold with relation to the minor and dependent members of the same. His title, *Tien-Tsze*, proclaims him "the Son of Heaven," and the people he governs are supposed to be his children. Standing in this intermediary position, he, and he alone, has power to mediate between his father, Heaven, and his children, his subjects. His sacrifices and prayers in discharging the duties pertaining to this high office are conducted with great parade and ceremony; and the pomp, it need hardly be said, tends to impress upon the people a sense of the greatness and dignity of their chief, who is able thus to commune on their behalf with the Everlasting and Almighty.

But the power wielded by the Emperor is still circumscribed by certain laws and hampered by precedents. From the day on which he ascends the throne, special duties are appointed by the Board of Rites to nearly every hour of his daily life. In all offices of State the Emperor is assisted by the *Nuy-Ko*, or Privy Council. The provinces are mainly self-governed. Each province (in a few cases, two conjointly) is presided over by a Viceroy, who is supreme within his jurisdiction, and who has, in cases of emergency, the power of life and death in his hands. Next to him comes the Governor, whose authority in all matters relating to the province is second only to that of the Viceroy. Each province is divided into several departments, and each department or district has to maintain its own staff of officials. There are prefectures and sub-prefectures, prefects and sub-prefects. The smallest of these divisions is again sub-divided into districts, over each of which is placed a magistrate, and subordinate to the magistrate are a host of petty officials, each and all of whom have to be maintained and enriched at the cost of the people whose affairs they administer.

Photo by Mr. W. Rau] [*Philadelphia.*

A WOMAN OF MANCHURIA.

Every occupant of office must be a mandarin. Mandarins of all classes are divided into nine ranks, each distinguished by the button or buttons worn on the top of the cap. These buttons are the insignia of rank. The first and highest is a plain red button; the second, a flowered red button; third, a transparent blue button; fourth, an opaque blue button; fifth, an uncoloured glass button; sixth, a white glass button; seventh, a plain gilt button; eighth, a gilt button with flowers in relief; and ninth, a gilt button with engraved flowers. Theoretically, the system of government practised in the provinces is nearly all that can be desired; but, as a matter of fact, it is as corrupt as any system regulating

MAP OF ASIA, SHOWING DISTRIBUTION OF RACES.

intercourse between different classes of men could be. The mandarins are blamed for nearly all the iniquity attaching to the system; and though it is beyond denial that they are as powerful and rapacious as they are numerous, there is yet a word to be said in extenuation of their conduct. The salaries they receive when in office—and when they are regularly paid, which is seldom the case—are so trifling that they hardly suffice to maintain the staff which it is necessary for each mandarin in office to keep. The mandarin thinks it is a sacred duty to himself to remedy that state of things at the cost of the people. This becomes a more imperative duty because there is a law which forbids that any mandarin shall hold office for more than three years. The instant he arrives at his post all the subordinate officials hasten to pay their respects to him. Not one of them would dare absent himself, and each vies with his colleague in procuring a present of the utmost value he can afford to give to the mandarin as a proof of his loyalty and devotion. Then, again, when a suitor comes with a legal cause to the *yamen*, or mandarin's office, he is obliged to pay fees to the mandarin and all the subordinate officials, or he would have but small chance of securing a hearing.

The shocking corruption which is audaciously and flagrantly practised in open day in high places has a most demoralising effect upon the people. Dishonesty is hardly regarded as a vice; it is practised every day and everywhere, the only deterrent being the fear of discovery and punishment. False-speaking is as prevalent as dishonest dealing. The Chinese set little or no value upon truth. It has been said that the Chinaman may sometimes speak the truth by accident. The makers of the fatherly laws which the mandarins administer, and the mandarins themselves, apparently have knowledge of the rarity of such accidents, and therefore, to have more on their side than the chance of accident when trying to elicit truth in their courts of justice, they employ torture.

Flogging is the kind most commonly inflicted to bring home to the mind of a prevaricating

Photo by Mr. Afong] [*Hong-kong.*

CHINESE TAKING TEA.

Photo by Mr. Afong] [*Hong-kong.*

A CHINESE NURSE AND CHILD.

witness the necessity for speaking the truth. Shocking as the application of the lash is thought to be in England, the Chinese method of flogging is more painful, if not more debasing. The witness is laid flat on his face, and the executioner delivers his blows on the upper part of the thighs with the concave side of a split bamboo. When the strokes are heavy, the flesh rises in ridges in the hollow part of the cane, and the sharp edges cut the victim terribly. This punishment is not limited to a fixed number of blows. The sufferer may release himself by giving the evidence required, or the flogging is continued until he becomes insensible. Many other kinds of torture are resorted to. The Chinese display a horrible ingenuity in producing the greatest possible suffering with the most apparently simple means.

For example, one of the ordinary punishments in China is compulsory kneeling, bare-legged, on a coiled chain. This does not sound shocking, and it might be supposed that it could hardly inconvenience people so little sensible to pain as the hardier Chinese are known to be. But the agony that is caused by this punishment is indescribable, especially as two officers stand by the sufferer to prevent him from seeking even a momentary relief by changing his position. Broken crockery is sometimes substituted for the chain, but those who have experienced the punishment find one material as cruel as the other.

A common punishment in China is that of the *cangue*, a sort of movable pillory. It is a collar formed of a piece of wood, four feet square and nearly four inches in thickness. It has a hole formed in the middle, through which the culprit's head is passed. The machine opens with a hinge. When closed around the culprit's neck, it is locked, and a placard, describing the offence for which he suffers, is always pasted on it. As long as the *cangue* is worn the delinquent cannot feed himself, so that he would soon expiate his offences by death from starvation if he were not kept alive by occasional scraps tendered by good-natured people. Indeed, little risk of actual starvation is run, for it is popularly thought a becoming and meritorious action to feed a prisoner in the *cangue*. The principal terror of this instrument is the pain caused by continuously carrying so much dead weight upon the neck and shoulders.

There is another mode of punishment in which the *cangue* is used, but in this case the collar is fixed and does not rest on the shoulders. A tall cage is constructed, the top of which is flat and thick, with a hole in the centre, through which a man's head may be thrust. The top of the cage is so adjusted in height from the bottom that the sufferer is forced to stand on tiptoe to avoid supporting the weight of his body by his jaws, under

Photo by Mr. Afong]

TWO CHINESE MANDARINS.

[Hong-kong.

which the board passes. His hands being bound behind him, he cannot relieve himself for a moment. Iron snakes are another form of torture; they are tubes of soft metal, fashioned in the form of snakes with open mouths. The sufferer is stripped naked and forced to a kneeling position, with his arms extended straight out on each side. One of the metal snakes is then coiled round each arm from the wrist to the shoulder, the mouth or orifice of the tube appearing at the latter end. Another tube is coiled round the body, with the mouth at the back of the neck. Boiling water is then poured into the snakes until they are filled, and the burning torture thus inflicted can hardly be imagined.

Finger-squeezing is a torture also frequently used. Four pieces of bamboo are tied loosely together at one end, and a string passes through the other ends, so arranged that, by pulling the string with some force, the pieces of cane can be drawn closely together. The fingers are placed between the pieces of bamboo, and the executioner, by pulling on the string with gradually increasing force, can inflict excruciating torment, and even break the bones of the fingers to pieces. This torture is often employed by the mandarins when trying to force money from persons whom they suspect of having concealed wealth somewhere. The ankles are squeezed in a similar manner, only that the implement of torture is necessarily much larger.

Photo by Mr. Afong] *[Hong-kong.*

A WOMAN OF SHANGHAI.

Capital punishment is inflicted in several ways. The mode that is thought to be least terrible is to be accorded permission to commit suicide. This is a privilege granted only to men of very high rank, and is conferred upon them by sending "the silken cord." When the mandate is received which intimates to the offender that he may use the silken cord, the doomed man takes some of his relatives and nearest friends to his house, fastens the silken cord to a beam, stands upon a stool, places the noose round his neck, then leaps off the stool, and so hangs himself. For criminals of no particular social standing strangulation is the mode of execution generally practised. It is inflicted in a manner closely resembling the *garrote*. The criminal is placed, standing, with his back to a post, through which a hole is bored at the level of his neck. The two ends of a cord are passed through the hole, and the loop embraces the man's neck. The ends are then twisted round a stick, and by a few rapid turns the loop is so tightened that strangulation is almost instantaneous. Beheading is another way in which criminals are executed, but to this death the Chinese have the strongest objection. They believe that the spirits of the dead appear in the next world minus any members which their bodies may have lacked when they died in

this, and they shrink with a horror which it is hard for us to conceive from appearing hereafter as armless, legless, or, above all, as headless ghosts.

The mode of execution requires a few words. The criminal is carried to the place of execution in a bamboo cage, and by his side is a basket in which his head will be removed. He is effectively pinioned. The middle of a long, thin rope is passed round the back of his neck, and the ends are crossed on the chest and brought under the arms. They are then twisted round the arms, the wrists tied together behind the back, and the ends fastened to the portion of rope upon the neck. A slip of paper, containing the culprit's name, crime, and sentence, is fixed to a reed and stuck at the back of his head. On arriving at the place of execution, the officials remove the paper and take it to the presiding mandarin, who writes on it in red ink the warrant for execution. The paper is then replaced, a rope loop is passed over the head of the culprit, and the end given to an assistant, who draws the head forward so as to stretch the neck, while a second assistant holds the body from behind. In a moment the executioner wields his broad, heavy sword, sweeps it down in one deadly, unerring stroke, and the head is removed from the body. It is taken away, and generally hung up in a bamboo cage near the scene of the crime for which the death-penalty was inflicted, with a label announcing the name and offence of the criminal, and also the name of the presiding mandarin by whose order he was executed.

A Chinese wife is extremely anxious to present her husband with sons, who will perpetuate his name and burn incense before his tablet after death. Female children are of so little account that when a baby-girl is born it is often made away with. A childless woman sometimes, however, adopts a girl from another family, believing that this course will make

Photo by Mr. Afong] [*Hong-kong.*

A CHINESE FAMILY GROUP OF THREE GENERATIONS.

Photo by Mr. Afong] [*Hong-kong.*

A CHINESE FORTUNE-TELLER.

her in time a happy mother. The idea is based on a strange superstition, or rather on a curious and interesting conception of the relation between the spirit-world and the earthly life. The train of thought is explained thus:—The woman is represented by a tree in the unseen world. Whether she will have children or not, and what their number and sex will be, is indicated by the condition of the tree,—whether it has flowers or not; and if it has flowers, what is their number and colour. If the tree has red flowers, she will have girls; if white flowers, she will have boys. If the flowers be of different colours, some white and some red, she will have boys and girls; if no flowers at all, the poor woman will be childless. But as in this world men graft on one tree a shoot from another, and thus have the desired fruit, so the Chinese adopt a child into a childless family, in the hope that there will be flowers on the flowerless tree in the spirit-land that represents the barren wife. This custom is consequently known as "grafting."

There is a goddess of children, commonly called "Mother." Every year, between the 11th and 15th of the first and of the eighth months, several of the most popular temples of this goddess are visited by childless women, who burn incense and candles before her image, vowing to offer a thanksgiving if the goddess will grant their desire.

As the time approaches for a woman to give birth to a child, a custom is observed in some families for the purpose of propitiating two female demons believed to be present with the intention of killing the woman. A table is spread with plates of food, incense, flowers, and false money. A priest makes suitable recitations. At the end of this ceremony various evil spirits are invited to come and receive the worship of the woman and her husband. When a woman suffers much pain in child-birth, or if the child be not born after long waiting, and her life appears to be in danger, friends or relations produce a kind of puppet-show, in which is a puppet representing "Mother." These puppets are made to dance near the door of the sick-room; in some cases the particular puppet of the goddess is made to walk and dance on the body of the woman herself. This treatment is supposed to relieve pain and hasten the birth.

In China three different religions are upheld and favoured by those in authority; these are Confucianism, Taoism, and Buddhism. But besides these religious systems there is the worship of ancestors, which plays so important a part in the life of the people, from the highest to the lowest. Two features distinguish Chinese religions from those of other countries. In the first place, there are no human sacrifices; and, secondly, vice is not personified or deified. No Aphrodite or Venus is found in the list of goddesses, and it cannot

be said that the Chinese have endeavoured to lead the votaries of sensuality farther on the road to ruin by putting immorality under the protection of a god or goddess. It may also be remarked that it is no easy matter for Europeans to understand the Chinese religion. The people appear to entertain such indefinite ideas on the real character of their ceremonies, and to hold such varied opinions on religious matters, that the inquirer finds it difficult to obtain clear and consistent accounts on this subject.

Confucianism would be more accurately described as a system of moral philosophy than as a religion. But the belief in a Supreme Power always underlies its teachings, though it is not so pointedly and persistently expressed as in other systems. The State worship of "Heaven," or "God," was, and still is, confined to the Emperor in his double capacity of father and priest of the people. It is held that the will of God is to be learned from the moral principles of man's nature. Government is ordained by God for the good of the people; and when the sovereign ceases to promote the popular good, his government is antagonistic to the divine ordinance, and therefore he has forfeited his right to the throne. Thus it is that revolutions and changes of dynasty are always referred to as "the will of Heaven." Associated with the worship of Heaven was the worship of heaven and earth and the powers of nature, but they were always regarded as subordinate to God, and fulfilling His will for the good of men. Both Emperor and people worship their ancestors. This worship is universally practised in China. It is a perpetuation of "the duty which every one owes to his parents—the first and chief of all virtues." On this Confucius laid the greatest stress, endeavouring to derive all other virtues from it.

Taoism derives its name from a treatise composed by Lao-Tsze, a contemporary of Confucius. It is called "The *Tao*," or "The *Way* and its characteristics." The "Way" is the

Photo by Mr. Afong] [*Hong-kong.*

CHINESE MANDARINS, CANTON.

quiet, passionless discharge of all which our nature prompts and our relations require us to do, without violent striving or crying, while steadily maintaining and preserving life. "Heaven" in this "Way" is not a ruler or legislator, as in Confucianism, but only a pattern. The system was older than Lao-Tsze, who, however, reduced it to method. The recognised head of Taoism has his seat on the Lung-hu Mountain in Chiang-hsi. To Lao-Tsze belongs the merit of having formulated the grand principle that good will overcome evil, and should be returned for it.

The form of *Buddhism* prevailing in China is called *Shamanism*, or *Hwang Kiao* (Yellow Sect) in Chinese, from the colour of the priestly robes. A Shaman is one who has overcome all his passions. The Dalai Lama at Lassa, in the great monastery of the Putala, is the head of the religion, the abode of deity. Mongolia swarms with Lamas; and the Government at Pekin, in order to maintain its influence, aids in supporting them. The

Photo by Messrs. Watts & Skeen] [*Rangoon.*

CHINESE HUSBAND AND WIFE.

ritual of the Shamans contains their ten principal precepts or commandments: "(1) Do not kill; (2) Do not steal; (3) Do not commit fornication; (4) Speak not falsely; (5) Drink no wine nor eat flesh; (6) Look not on gay silks or necklaces, use no perfumed ointment, and paint not the body; (7) Neither sing nor dance, and do no sleight-of-hand tricks nor gymnastic acts, and go not to see or hear them; (8) Sit not on a high, large couch; (9) Do not eat out of time; (10) Do not grasp hold of living images, gold, silver, money, or any valuable thing."

The general character of the Chinese is irreligious; they care much more for worldly gain than for religious ceremonies of any kind. Except those attaching to ancestor worship, they have no ceremonies they consider so binding as to be willing to fight for their preservation. These are of so domestic a nature that thousands of converts might discard them before much would be known or done by the people in connection with the matter. The toleration of the Christian religion has been allowed throughout the empire by imperial edicts

Photo by Mr. Afong] [*Hong-kong.*

A CHINESE MOTHER, WITH NURSE AND CHILDREN.

issued by Shun-chi and his son, but these have not prevented the persecution and even massacre of missionaries. In 1844 the French envoy brought the disabilities of Christians in China to the notice of Ki-ying, who memorialised the throne, and received a rescript which reversed the bloody decrees of 1722 and later years. Churches have increased since the first one was formed in Canton, and some of them are now served by native evangelists. The future is not without promise.

MONGOLIA.

THE primeval home of the Mongols is the region known as Mongolia, where every mountain is a king and every lake or stream a national divinity. This region, over which China nominally rules, stretches from Siberia in the north towards the Great Wall of China in the south, and from Manchuria in the east to the Altai Mountains, the Thian-shan (*i.e.* Heaven Mountains), and East Turkestan in the west. The Desert of Gobi is in its centre (see map on page 130). The total number of Mongols under Chinese rule is estimated at 2,000,000.

Photo by Mr. Thos. Child] [*Chelsfield.*

A CHINESE BRIDE, WITH VEIL OF BEADS.

The meaning of the name Mongol is said to be "brave," and to have been given to the people on account of their warlike character. Once they were the terror of the world. In the year 1236 they invaded Georgia and Great Armenia, committing frightful atrocities, sparing neither man nor woman, young nor old. Tiflis was among the cities captured by assault, and Kars was surrendered at their approach in the vain hope that submission would gain clemency. Meanwhile, in 1235, Ogdai, their chief khan, whose troops were as numerous as their thirst for conquest was devouring, dispatched three armies in as many directions. One was directed against Korea; one against the Sung dynasty, which ruled over the provinces of China south of the Yang-tse-kiang; and the third was sent westwards into Europe. This last took the capital city of the Bulgars, and pushed on over the Volga River. With irresistible vigour and astonishing speed the Mongols made their way through the forests of Penza and appeared before the beautiful city of Riazan. For five days they discharged a ceaseless storm of shot from their ballistas, and carried

the city after making a breach. The prince, with his mother, wife, sons, the boyars (nobles), and the inhabitants were slaughtered with savage cruelty. Some were impaled, some shot at with arrows for sport; others were flayed alive. Priests were roasted, and nuns and maidens ravished in the churches. "No eye remained open to weep for the dead." Next, Moscow fell into the hands of the invaders, who then advanced against Vladimir. After holding out for several days the city succumbed, and the horrors of Riazan were repeated. The imperial family, with a vast crowd of fugitives, sought shelter in the cathedral, only to perish by the swords of the conquerors or by the flames which reduced the building to ashes. An even worse fate overtook the inhabitants of Kozelsk, near Kaluga, where the Mongols held so terrible a "carnival of death" that the city was called "the city of woe." Krief was also captured, with the inevitable massacre. Having desolated this portion of Russia, they invaded both Hungary and Poland. They even conquered China, but did not stay there long. Brave and hardy as the Mongols have always shown themselves to be, they could not gain the allegiance of those whom they conquered, nor establish settled forms of government. For a time their prowess and the ability of some of their first emperors held China in bondage; but at last the long pent-up hatred of a foreign yoke broke out, and the invaders were driven back to their old home in Mongolia. This took place in the fourteenth century of our era.

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A FAMILY GROUP OF MONGOLS, KULDJA.

Since the last century the Mongols have ceased to be of any political importance. During centuries of migration and fighting they have mingled with other races, such as the Chinese, Turki, Tibetans, and the non-Mongolian Iranians. The whole Mongol tribe is usually divided into three branches—East Mongols, West Mongols, and Buriats. Captain Younghusband noticed a distinct difference between the Eastern and the Western Mongols, the features of the former being rounder and fuller than those of the Western Mongols.

The writer is greatly indebted to Mr. E. Delmar Morgan, F.R.G.S., for his kindness in allowing him to reproduce here some of the excellent photographs taken for him during his travels in Eastern Turkestan. The originals are in the possession of the Royal Geographical Society, the Council of which also kindly gave their permission. Others of Mr. Morgan's photographs appear in Chapter X.

The Mongol countenance is an exaggeration of the Chinese type: the face is flat and broad, the nose low, and the eyes are oblique. Living most of their lives on horseback, the Mongols have short legs and small feet; the calves are undeveloped, and the knees bent out. The famous Venetian traveller Marco Polo, who visited them in the thirteenth century, thus describes their habits, in words which are equally true even now: "The Tartars never remain

fixed, but as the winter approaches remove to the plains of a warmer region in order to find sufficient pasture for their cattle; and in summer they frequent cold situations in the mountains, where there are water and verdure, and their cattle are free from the annoyance of horse-flies and other biting insects. During two or three months they progressively ascend higher ground and seek fresh pastures, the grass not being adequate in one place to feed the multitude of which their flocks and herds consist. Their huts or tents are formed of rods covered with felt; and being exactly round if nicely put together, they can gather them into one bundle, and make them up as packages [a process which the present writer witnessed in Berlin at the interesting Exhibition of Kirghese by Herr Gebrink at the Flora Garten, Charlottenberg], which they carry along with them in their migrations upon a sort of car with four wheels. When they have occasion to set up these again, they always make the entrance front to the south. Besides these cars they have a superior kind of vehicle upon two wheels, covered likewise with felt, and so effectually as to protect those within it from wet during a whole day of rain. They are drawn by oxen and camels, and serve to convey their wives and children, their utensils, and such provisions as they require. The women attend to their trading concerns, buy and sell, and provide everything necessary for their husbands and their families, the time of the men being entirely devoted to the employment of hunting and hawking, and matters that relate to military life. They have the best falcons in the world, and also the best dogs. They subsist entirely upon flesh and milk, eating the produce of their sport, and certain small animals not unlike rabbits, called by our

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A GROUP OF MONGOLS.

By permission of the Royal Geographical Society.

CHINESE SOLDIERS OF KULDJA.

people 'Pharaoh's mice,' which during the summer season are found in great abundance on the plains. But they likewise eat flesh of every description—horses, camels, and even dogs—provided they are fat. They drink mare's milk, which they prepare in such a manner that it has the qualities and flavour of white wine." This is the well-known *koumiss*.

The Mongolian is robust, and capable of enduring great hardships. He can ride a camel for fifteen hours at a stretch with the thermometer down at 15° below zero (Fahrenheit). But he does not like walking, and is nearly always mounted. After 200 years of Chinese government the race has greatly degenerated, even losing to a great extent the personal courage which gave them the power of making rapid conquests over other peoples. Like their ancestors, they are still nomads, and their wealth consists of flocks of sheep, herds of horses (small, but very enduring), cattle, camels, and goats. As a rule they are hospitable, though indifferent to personal comfort, addicted to cattle-stealing and to drink, but when sober good-hearted and friendly. Tents are their only protection against the violent sandstorms of summer, and the yet more terrible snowstorms of winter. Frequent pilgrimages are made to Urga, the religious capital of the country, and to various other Mongolian and Chinese shrines. They are very dirty people, never washing their bodies, and very seldom their faces and hands. Lamaism, a form of Buddhism, has taken a strong hold upon them, and superstitions are very prevalent.

KHAN WANG, A MONGOL OF KULDJA.

CHAPTER VII.

JAPAN, THE HAIRY AINU, KOREA, FORMOSA, LIU-KIU ISLANDS, AND TIBET.

JAPAN.

THE Japanese people live in what has been aptly described as an empire of islands. Their own native name *Nippon* signifies "Land of the Rising Sun." They sometimes speak of it as Great Nippon, just as we ourselves speak of Great Britain. Geographically their country has a very strong analogy to ours in its proximity to a vast continent, in latitude, and in having its shores washed by a great ocean current of warm water from the tropics. The area of the country has been estimated at 155,000 square miles, which is 34,000 square miles larger than the United Kingdom. But besides the four large islands of Yezo, Hondo, Shikoku, and Kiusiu, to which the above figures refer, there are in the Mikado's dominion about 4,000 small islands, among which are the Loo-choo and the Kurile Islands, not to mention the large island of Formosa taken from China in 1895. The census taken in 1891 showed a population of 40,719,000.

The fact that several different races are blended and combined in the Japanese type of to-day may be reasonably explained by the geographical situation of the country. It is connected with the Malay Archipelago by groups of islands. From the Peninsula of Korea, on the mainland of Asia, it is separated only by a narrow strait. With Kamschatka it is more or less connected by a chain of islands, and by another chain it is similarly connected with the North American Continent. Here we have at least four routes by which Japan has always been accessible with the most primitive means of transport. Mixed though they are, the Japanese have not often been conquered. Their neighbours, the Chinese, have made several attempts to subdue them and annex their beautiful archipelago, but always met with signal defeat. The Japanese became skilful and daring navigators. With Arabs they may have made voyages even as far as India. Their junks have undoubtedly sailed to the coasts of Central America, and as freebooters they were once the terror of the people on the Chinese coast.

Photo by Messrs. Kajima & Suwo.

THREE JAPANESE GIRLS.

The Japanese, like ancient peoples with hardly an exception, have an accepted account not only of their origin as a distinct race, but of the creation of the island realms destined for their habitation and heritage. They say that, when

the world was being formed, and the earth was still soft like mud, or like thick oil floating on the surface of water, there arose out of the mass the flag or rush called *asi* (*Erianthus japonicus*), from which there sprang the land-forming god, Kuni-soko-tatsino-mikoto. After him arose the god and goddess whose functions are the baking of mud-earth and the baking of sand-earth. As the *asi* grows thickly in marshy places round the Japanese coast, we have here stated the geological process of the formation of new ground. One of the next proceedings was the special production of the Japanese islands by the god Iza-na-gi, and the goddess Iza-na-mi. They stood on the heaven-bridge and dipped a spear in the muddy waters. Then they raised the spear, and each drop that fell from it formed an island. Then followed the loves of this divine pair, who descended on Dai Nippon, the larger island, which, indeed, may be regarded as the mainland of Japan. They met near the stalk of the *asi*, from which the land-forming god had sprung, and which had now grown into a tall imperial column.

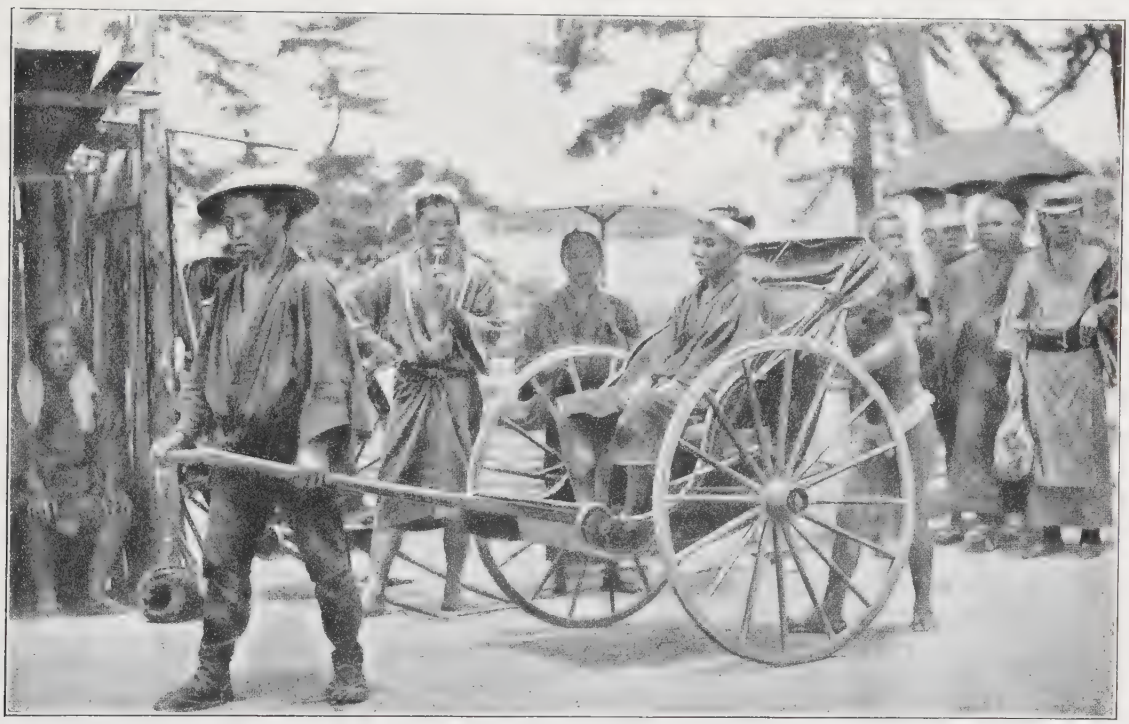
A JAPANESE VEGETABLE-PEDLAR.

They regarded each other with looks of admiration. But, unhappily, the goddess was not free from all the human weaknesses of her sex, for she spoke first, and from that fact only a presage of evil could be drawn. The first child born to them was set adrift in an ark of reeds, but survived many perils and became the progenitor of an illustrious race.

The physical characteristics of the Japanese type are a flat forehead with more than the usual distance between the eyebrows, a small but well-formed nose, slightly raised nostrils, and small black eyes, rather less oblique than the Chinese, lank black hair, little or no beard, short legs and low stature, the average being about 5 feet 4 inches. The complexion is sallow, or dirty olive-yellow. "It is curious," says Dr. W. H. Guillemard, "how the face-complexion of these people differs from the body-complexion. In the course of two visits to Japan, in which I travelled much in various parts of the country, I saw many hundreds of naked Japanese, the bathing of both sexes in company being at that time the rule, and I was struck particularly with the fact that, in spite of their sallow or yellowish complexion, their bodies

were whiter than those of Englishmen, or even Englishwomen. The Chinaman, however, strips yellowish."

The mental endowments of a people can seldom be correctly inferred from a view of their physical qualities. This truth is forcibly illustrated in the Japanese race, who appear but a feeble folk when compared with the average Chinese and with the Koreans, who are more closely related to them. They possess very considerable powers of endurance, but are physically weak, with only slight muscular development and narrow chests. Nevertheless, they stand intellectually at the head of all the peoples of Mongol stock. In recent years the Japanese have shown that, in this respect, they can claim to rank with the more advanced European nations, being highly intelligent, progressive, quick-witted, and brave to a degree of heroism unsurpassed by any other people. "The sense of personal honour, so feebly developed among other Asiatics, became a passion under the mediæval feudal system, and led to astounding acts of



Taken during the Scientific Expedition of H.M.S. "Challenger," 1872-76. Published by Horsburgh & Son, Edinburgh. Government Copyright.

THE JAPANESE MODE OF CONVEYANCE.

devotion and self-sacrifice, as well as to deeds of incredible ferocity, of almost daily occurrence. With much enterprise and originality is combined an imitative faculty surpassing even that of the Chinese, as shown by the fact that their first steamer with engines complete was constructed solely from the directions given in a Dutch treatise on the subject. These varied mental qualities explain the rapidity with which the Japanese—the barriers of exclusion once broken down—have taken their place in the comity of the Western nations" (Keane). It is strange that the Koreans, to whom they are so nearly related, should have failed to rise to the same height of intellectual culture. But by no means are all the Japanese educated, many of those living away from the towns being in a very low state of culture.

The Japanese commence their authentic history about the same time as that of Ancient Rome began, namely 660 B.C. The first Emperor, or Mikado, established something like systematic government in the vicinity of Kioto, not far from the modern port Osaka. For centuries their histories speak of efforts to subdue the wild intractable aborigines (Hairy Ainu),

who obstinately clung to their independence, and who, in the second century of our era, were driven beyond Yokohama, and subsequently to the north island of Yezo, where they still exist, only nominally subject to their conquerors. These highly interesting aborigines, of Caucasian origin, will be described further on (see page 152).

The Japanese of all classes are highly courteous and obliging. Personally brave, and proud of the great deeds performed by their forefathers, they are altogether a warlike nation, distinguished beyond others for their contempt of death and by an almost morbid sense of personal honour. The latter sentiment leads to frequent duelling and to quarrels between individuals and families, which are maintained with a persistency and pitiless rancour that remind one of the Corsican vendetta. This dark side of their character is not, however, apparent to ordinary observers. Their restless activity and good-humour are the traits most constantly displayed, and are illustrated by the amusements which they pursue with uncommon zest. The natives seem to be almost frivolous in their freedom from care. But they are always polite, and this is as true of the sturdy porter who carries your baggage, and the man who draws you through the streets in the *jinriksha*, as of the pretty waitress who supplies you with the universal beverage in the tea-house. Even the beggars—and they are many—excite interest by their professional buffoonery.

In every Japanese city a large space is set apart for amusements and called the *joshiwara*. There may always be found performing in the streets troupes of clever acrobats, jugglers, clowns, and strolling players. The many theatres may be visited for a trifling fee, and in these establishments the audience remains squatted in family groups for hours. Wrestling is even more popular than the drama, often exciting enthusiasm as frantic as that which Spaniards exhibit at a bull-fight. Another very favourite form of amusement is the flying of kites, and it is no uncommon sight to see quite old people amusing themselves in this manner. On the whole, the Japanese must be described as a gay, pleasure-seeking people. They devote the whole evening to some kind of relaxation, which is always preceded by the cleansing and refreshing bath.

Photo by Messrs. Kajima & Suwo.

TWO FAIR DAUGHTERS OF JAPAN.

The rapidity with which the Japanese adopt European customs is strikingly illustrated in their dress. This is more particularly true of Tokio, Yokohama, and other populous cities where Europeans reside longest and in greatest number, though it applies chiefly to the wealthier and the more cultivated classes. The real charm of Japanese life, so different from that of other lands, is not to be found in its Europeanised circles, but among the great mass of the people. It is they who represent in Japan, as in all countries, the national character, national virtues, and national vices, and who cling to their old customs, their Buddhist images, their household shrines, their fervent worship of ancestors, and their queer, if rather picturesque, style of dress.

Notwithstanding the intellectually emancipating effect of the revolution

AN ELABORATELY TATTOOED JAPANESE MAN.

of 1868, which abolished feudalism and restored the Mikado to his position of almost divine power and authority, and notwithstanding the wide adoption of Western notions since the opening of the country to foreign merchants, missionaries, and tourists at that date, the Japan of to-day remains decidedly Japanese. The coolies do not wear "bowler" hats, even though there is an apparent inclination among the humbler Japs to combine the Englishman's hat and boots with a Japanese costume.

To the stranger in Japan who may be making his first excursion through the city in a rattling *jinriksha*, everything appears quaint, elfish, and pantomime-like. Everything as well as everybody is small, quaint, and mysterious. Some shade of blue predominates. The houses are crowned with blue roofs; the little shop-fronts are hung with blue, and the smiling little people have more dark blue in their costume than any other colour. A first glance down one of the queer streets you pass creates only an odd confusion as you look through a seemingly endless flutter of flags and swaying of dark-blue tapestry, all made more strange (though certainly relieved and it may be beautified) by the Japanese or Chinese lettering which appears on them. There is no regularity of plan—at least, none which the stranger can immediately discern. Nothing is exactly like anything else. The shops are all low and light, with their first storeys open to the street. Above each shop-front a thin strip of roofing slopes back to the miniature balcony of the paper-screened second storey. The floors of the tiny shops are well raised above the level of the street, and they are covered with matting. The dark-blue blouses of the labouring people are adorned on the back with the same curious lettering which appears on the shop draperies. As the letters appear on the back of a workman's frock—pure white or dark blue—large enough to be easily read at a great distance, they give to the poor cheap garment an appearance of distinction and value which it is not possible to estimate correctly at first. The letters are the wearer's trade-mark—they make known the name of some guild or company of which he is a member, or by which he is employed.

Children are everywhere. In the quieter thoroughfares you may see rows and processions of girls, carrying funny-looking little Jap babies in hoods on their backs. One cannot be quite sure whether the carriers are the sisters or the mothers of their burdens, for Japanese girls marry and become mothers very early.

Photo by Messrs. Kajima & Suwo.
AN ELABORATE JAPANESE HEAD-DRESS.

The women are fond of dress. All who can afford it have the *hitomo*, or under-garment of silk, which is generally of a bright colour. Over it, according to the season and the occasion, are worn two or three and sometimes as many as five or six flowing robes—called *kimono*—which fall down over the feet. These are mainly of silk or crape, those underneath of a light, the others of a dark colour, generally blue. All are girdled round the waist by the *obi*, 6 or 8 feet long, and a foot wide, which is generally of satin or some heavy silk material. The ends of this girdle are tied into a large square bow behind. The feet are protected by high clogs of elm-wood or straw sandals, according to the weather. Tattooing, introduced less than three hundred years ago, was once very common, but is now chiefly practised by men of the lower class. Umbrellas and fans are used by both sexes; but the men, during the past thirty years, have largely imitated the European style of dress.

It may be said of the Japanese, with far more truth than it has been said of the Chinese, that they

PROFESSIONAL JAPANESE WRESTLERS.

are a nation of artists. A striking characteristic of their art is that they display it largely in articles of practical utility. There are no more industrious people on the earth. Having no Sabbath, they take a holiday only when there is nothing to do. Their spade industry turns the country into a vast beautifully kept garden, in which one might almost look in vain for a weed. The Japanese turn everything to useful account; in their application of the commoner and apparently often worthless materials artistic feeling is exercised, together with thrift and practical common sense. "Viewed in this light," says Sir Rutherford Alcock, "it is not too much to say that no nation in ancient or modern times has been richer in *art motifs* and original types than the Japanese." Art in Japan is not, as in Europe, the grafting of some style upon another, and the accumulated knowledge of all the various schools since remote antiquity. It has been a growth unaffected by outside influences, and is self-contained, self-sustaining, and strictly national. If we compare the decorative art of Japan with that of China, we see how far the Japanese have left their former masters behind, and how thoroughly they have produced a school of art peculiarly their own. Mr. Cutler has well said: "If we study the decorative art of the Japanese, we find the essential elements of beauty in design, fitness for the purpose which the object is intended to fulfil, good workmanship and constructive soundness, which give value to the commonest article, and some touch of ornament by a skilful hand, together creating a true work of art."

Pictorial art as understood in Europe can hardly be said to have any existence in Japan, whose art is essentially decorative, most of the designs consisting of natural objects treated in a conventional way. The flowers may not be rigidly correct botanically, and the birds may not be absolutely without blemish in the eyes of an ornithologist, but they show a truth to nature which declares that every blade of grass, each leaf and feather depicted, has been the object of loving and most patient study.

In their methods of ornamentation the Japanese, like the Chinese, treat every object flatly. It is not a picture that they produce, but a decoration full of extraordinary beauty. The

Photo by Messrs. Kajima & Suwo.

A VILLAGE SCENE IN JAPAN.

delicacy of touch is everywhere seen. The artist specially excels in conveying an idea of motion in the swift flight of birds and the gliding movement of fishes, and that is one of the most difficult triumphs of art. The Japanese may be styled the Raphaels of fishes, and insects, and flowers, and bamboo stems swaying in the wind; but they have never succeeded in adequately transferring to canvas "the human form divine"; they have never, like the early Italian masters, drawn away men's hearts from earth to heaven in an ecstasy of adoration. As has been tersely said by Mr. Alfred East, in a lecture on the subject, "Japanese art is great in small things, but small in great things."

No people display greater indifference to religion and religious teaching than the Japanese. The accepted religions are two—a much corrupted form of Buddhism and Shintoism. The latter belief was professed by the Japanese long before Buddhism and Confucianism were introduced from Korea—about the year 552 of our era. It has emerged from an eclipse which it suffered when the newer doctrines were taught, its votaries again number many millions, and it is practically the national religion, if that epithet can be applied to any of the several doctrines at present freely taught and professed in the country. *Shinto* means literally "the way of the gods." Though called a religion, it is really no more than a system of moral philosophy. Motoori, a high Japanese authority on Shinto, points out that it does not contain any strictly formulated moral precepts, which are unnecessary, as the Japanese must act aright if he consults his own heart. He asserts that the whole duty of a good Japanese consists in obeying implicitly and without question the commands of the Mikado. According to Shinto doctrine, Japan is the country of the gods, and the Mikado the direct descendant and representative of the Sun-goddess. It teaches a species of hero-worship, and it strongly inculcates reverence for the dead. By it, too, spiritual agencies are attributed to the elements or natural phenomena. The Shinto shrines throughout the country are built in very simple style, and before each shrine stand one or more *torii*—archways formed of two upright posts with a projecting cross-bar laid on their tops, and beneath that a smaller horizontal beam, the ends of which do not project. The most marked distinction between pure Shinto shrines and Buddhist temples is the absence from the former of images exposed for the veneration of the worshipper; but at the same time the Shinto shrine always contains some object in which the spirit of the deity therein enshrined is supposed to reside. The principal Shinto shrines are maintained by Government. Buddhism, once everywhere prevalent in Japan, has been virtually disestablished since 1874. Since the country was opened to foreigners, various Christian missions have been established. Their principal seats are Tokio and Yokohama. Churches have been built, and schools opened for the children. The number of native converts is constantly but slowly increasing, for the Japanese mind has not yet been thoroughly aroused from its materialism and the apathy or dislike with which it regards things spiritual.

THE HAIRY AINU.

THE wild hairy aborigines of Japan referred to on page 147 have attracted a good deal of attention. They have been fully described by Mr. A. H. Savage Landor and other travellers who use the

pencil as freely as the pen. Although now confined to Yezo, part of Saghalin, and the southern members of the Kurile Islands, their territory appears to have formerly comprised a great part, if not the whole, of Japan. In the national traditions there was a time when they could look out on their watery domain and exclaim, "Gods of the sea, open your divine eyes. Wherever your eyes turn, there echoes the sound of the Ainu speech." The full-blooded and half-caste survivors of this remote Asiatic branch of the Caucasian race scarcely number 20,000. They are not Mongolian, as some writers have attempted to prove; but their low stature, and the skulls of all shapes (long, round, and intermediate), seem to show that they have to some extent mingled with the surrounding Mongolian peoples.

The features are not regular in the European sense; yet the faces are often handsome, with large, slightly curved noses, clear brown or greenish eyes set straight in the head, and olive-brown or fair complexions. Miss Bird (Mrs. Bishop), in the account of her travels in "Unbeaten Tracks in Japan," says that the Ainu possess many excellent qualities, and take advantage of such opportunities as they can find to better themselves. She describes them as being "about the middle height, broad-chested, broad-shouldered, very strongly built, the arms and legs short and muscular, the hands and feet large. The bodies of many are covered with short bristly hair. I have seen two boys," she says, "whose backs are covered with fur as fine and soft as that of a cat. The foreheads are very high, broad, and prominent, and at first sight give one the impression of an unusual capacity for intellectual development. The nose is straight but short, the cheek-bones low, the eyebrows full, forming a straight line nearly across the face. The eyes are large, tolerably deep-set, and very beautiful, the colour a rich liquid brown, the expression singularly soft, the skin of an Italian olive tint, and light enough to show the changes of colour in the cheeks." The people pride themselves above all things on their hairiness, and their name in the language of the people signifies "Hairy Men."

Probably the first thing that strikes the visitor to Yezo is the odour of dried fish which prevails everywhere, and tells of the principal industry. Other smells abound too, for the Ainu are a very dirty people. The huts are small, with hardly any furniture or bedding. It is easy for the stranger to gain admission, for the Ainu are a hospitable race. Having entered, he sees that there is only one small window, not large enough to light the interior, and the many smells are most disagreeable. In the dimness he will perhaps see an old man, perfectly naked, with a fine head, long white hair and beard, sitting on the ground among a mass of seaweed, which he is disentangling as fast as he can, arranging it in something like order. A couple of young men and a couple of young women, with bright, intelligent eyes, and high cheek-bones, are assisting in the work. In their quiet, gentle way they all bring their hands together, rub the palms, and, lifting their arms, slowly stroke their hair. The men stroke the beard also with the backs of their hands, while the women draw the first finger under

Photo by Messrs. Kajima & Suwo

A DAUGHTER OF JAPAN.

the nose from the left to the right. This is their salutation to the stranger, and, odd as it is, it is not ungraceful.

Men and women wear large earrings or pieces of red or black cloth, which add to their picturesqueness, but the women are nearly all disfigured by a long moustache tattooed across the face from ear to ear. Rough drawings adorn the arms and hands of the women, who on the whole possess comely features, though they look, notwithstanding the gentleness of their manner, as if they could be very passionate. A traveller says of a little girl, about ten years old, whom he saw in one of the seaside villages, that her large eyes, tanned complexion, white teeth, the tiny bluish-black tattoo on her upper lip, her uncombed long black hair flying around her, and her red cloth earrings, made her as quaint a study of colour and vitality as an artist could desire.

A large number of the Ainu have settled in a line of little villages on the banks of the Saru River, and of these villages Piratori, situated about fifteen miles from the sea, is the largest. Near the huts in which the people live may be seen a number of tent-like constructions of bamboo and matting, which are built on the top of posts or piles, and are raised 6 or 8 feet above the ground. These stilted houses are the store-rooms, and are raised so high to protect their contents from the ravages of wild animals and the destruction that would be caused by the floods that frequently cover the land. The chief's house is larger than the other huts. On state occasions he wears a crown made of shavings and seaweed, having in front a small bear's head roughly carved in wood. This he solemnly places on his head, after which his better-half assists him to put on his *imi*, or regal garments, and then hands him a large sword, which also is part of his regalia. The garments are made of strips of red, white, and blue cloth sewn together. The materials are Japanese, but there is nothing Japanese in the shape of the garments which have been cut, arranged, and sewn by the Ainu, and are thoroughly Ainu in fashion, and therefore in ordinary English absolutely indescribable. Even when royally arrayed the chief's person will be found much in need of an application of soap and water—a fact which, an enthusiastic artist might say, adds to rather than detracts from the picturesqueness of his appearance.*

The Ainu have very few public festivals, and none that depend upon the seasons, but it is on such occasions that the girls (*manokos*) may be seen at their best. They nearly all dress in long yellowish gowns, descending nearly to the feet, with rough white and red ornamentations on a patch of blue cloth on their backs. In a kind of savage dance called the *lapkara* they arrange themselves in a circle, and sometimes a child or two children are placed in the centre. The dance or game consists in hopping round and round in a ring, while calling out either the name or making some sound characteristic of their usual occupation, and clapping the hands so as to keep time. The dance is in some parts somewhat like our Sir Roger de Coverley, and though in a barbarous form is hardly less pretty.

Photo by Messrs. Kajima & Suwo.

A JAPANESE DOCTOR AND PATIENT.

The way in which the Ainu fish for salmon in the Otsu River is

* The writer is indebted to Messrs. Kajima & Suwo, of London and Japan, for the valuable photographs of Ainu, taken by them, which illustrate pages 156–160.

primitive but interesting, and often exciting. A party of travellers, not far from the river banks, were attracted by shouts and cries of excitement on the river. They hurried to the bank to learn the cause. Two native "dug-outs" were coming swiftly down with the strong current, parallel with each other and about 7 feet apart. There were three people in each "dug-out"—a woman with a paddle steering at the prow, another woman crouched in the stern, and a man standing up in the middle. A coarse net made of young vines, and about 5 feet square, was fastened to two poles 7 or 8 feet long. The men who stood in the canoes each held a pole, to the upper end of which the net was attached, and attentively watched the water. The salmon were coming up the stream from the sea. The small net was plunged into the water between the canoes, and nearly every time it was raised a large salmon was caught and flung into one or other of the "dug-outs," where the woman crouching in the stern crushed its head with a large stone. If a fish escaped, yells of indignation, especially from the women, were heard. Both men and women were naked, and the dexterity and speed with which they paddled their canoes down the stream, working their net at the same time, and seldom missing a fish, were marvellous.

As the Ainu of to-day is and lives, so Japanese art and traditions depict him in the dawn of history. His language, religion, dress, and manner of life are the same as of old. He has no alphabet, no writing, and no numbers above a thousand. In character and morals he is still stupid, good-natured, brave, peaceable, and gentle, but apparently destined soon to be numbered among the extinct races. His religious notions are of the vaguest possible kind, his gods being merely wooden sticks and posts so whittled as to let the shavings fall down in curls. But the chief divinity seems to be the bear, which is eaten as well as worshipped. A young bear, captured in the early spring, and confined in a cage, is kept in the chief's house, where it is suckled by an Ainu woman, and played with by the children till it becomes

A WAYSIDE RESTING-PLACE IN JAPAN.

strong and dangerous; then the great Bear Feast is celebrated, and the sacred animal is immolated and eaten by its worshippers.

KOREA.

The people of the Peninsula of Korea, numbering about 8,000,000, are mainly of Mongolian stock, but there may be present also a Caucasian element. Their hair is black, but one often meets with faces that look almost English. Women are not much esteemed among the Koreans, but they enjoy a considerable amount of freedom, and it is only among the upper classes that they are kept in seclusion. Strong affection for their children is one of the better

Photo by Messrs. Kajima & Suwo.

TWO AINU MEN IN DUG-OUT CANOE.

characteristics of these people. Filial piety is held in the highest estimation, and the conduct of a son to his father is guided by a great number of rules. If he meets him on the way, he must bow down to him with the humblest obeisance. If he writes to him, he must employ the most respectful forms in the language. If the father is sick, his son must attend him; if the father is in prison, the son must be somewhere close at hand. If the father is exiled, the son must accompany him on his journey. On the death of his father the eldest son becomes the head of the family, responsible for all the duties of a father towards his brothers and sisters, who receive no assigned share in the patrimony. The houses in Korea are of one storey only, flimsily built of wood, clay, and rice-straw, usually covered with thatch, and very badly provided with windows. The dwellings of the commoner people are only about 10 or 12 feet square, with bare earth for floor, covered in a few instances with mats of poor

Photo by Messrs. Kajima & Suwo.

AINU MAN AND WIFE.

Photo by Messrs. Kajima & Suwo.
THREE AINU WOMEN.

quality. There are no beds and no chairs. The national hat is composed of a framework of bamboo, covered with an open kind of hair-cloth. It affords no protection from rain, cold, or sun, and is altogether very inconvenient. The shoes or sandals are of straw.

FORMOSA.

One of the chief advantages gained by Japan in her war with China was the accession of the Island of Formosa. The settled Chinese and mixed population is estimated at from 2,500,000 to 3,000,000, but it is impossible to form any correct estimate of the number of the savage tribes of the centre and mountainous eastern districts. Wild Malay tribes inhabit the eastern side of the island. The aborigines are divided into a great number of tribes, each of which is governed by a headman or chief. Their language also is split up into a great number of dialects very different from each other. These tribes exhibit great differences in feature, complexion, and customs. They wear large ear-ornaments of bamboo, or of the bone of a cuttle-fish. Circular pieces of this substance are worn by the men in the centre of the forehead, where they are held in place by a band of hemp-cloth tied round the head.

In many tribes the women are more interesting than the men, for the girls and young married women often possess inherent good qualities not to be found in their brothers or husbands, and notwithstanding their wild surroundings they are well conducted, hard and willing workers, and good wives. A curious custom among them is that of extracting the eye-teeth of young girls, which gives them a lisp and certainly does not add to the attractiveness of their appearance. On the east coast the men do the same, but the inland tribes have no such custom. Girls are tattooed on the face before marriage, the tattoo marks and lines being so drawn as to produce the effect of a dark blue veil stretched tightly from ear to ear over the mouth; the men also are tattooed on the face. Over the doorway of a house are often suspended as trophies the skulls of wild boars, deer, and apes. It is recorded of an unusually vain-glorious savage that he made display of a tuft consisting of six pig-tails of human hair, which his own hand had cut from the heads of as many Chinamen. Notwithstanding their barbarity, however, the people are capable of improvement, and it is said that Christianity is here making some progress.

THE LIU-KIU (OR LOO-CHOO) ISLANDS.

The natives of the Liu-kiu Isles betray their Japanese origin in both their speech and physical appearance, but there is also an unmistakable Chinese strain. Possessing all the courtesy

Photo by Messrs. Kajima & Suwo.

THREE AINU MEN.

and geniality of their Japanses kindred, they appear even to excel the Chinese in their veneration for those who have departed this life. Mr. Basil H. Chamberlain (*Journal of the Anthropological Institute*, 1894) says: "It were scarcely too much to say that, if the living dwell in hovels, the dead dwell in palaces, so imposing are the vaults, of which each family, even the very poorest, possess one. The roofs of these burial-vaults may be seen from a considerable distance at sea, on account of the dazzling white plaster that distinguishes them from the surrounding vegetation. On the occasion of a death, the corpse is conveyed to the family vault in solemn procession, a Buddhist priest leading the way, hired mourners following with bitter wails, and the kinsmen of the dead bringing up the rear. The religious rites duly concluded, the body is left shut up for two years. Then the family again assemble for the purpose of washing the bones and depositing them in their final resting-place, an earthenware urn, which is lifted on to one of the numerous shelves that run round the vault. The name of the dead and the date are inscribed in Chinese characters on the urn in a space left for that purpose." A Liu-kiu man, when hard pressed for cash, pawns his family vault; for every one knows that money advanced on that security *must* be paid back.

AINU CHILDREN.

The usual every-day costume resembles that of the Japanese, both men and women wearing a simple loose robe. The men of these islands, unlike the Japanese, wear two large hair-pins of gold, silver, or pewter, according to the wearer's rank. The hair being tied in a knot on the top of the head, the pins are stuck through this. Young men of all classes shave clean up to the age of twenty-five; after that age beards and moustaches are allowed to grow. The gait of the people is dignified, the expression of their faces usually serious, often almost sad, but singularly sweet in the venerable old men. Their voices are soft and low. All the women tattoo their hands; those of the lower classes roll their hair round in a twist on the top of the head, where it is fastened with hair-pins. The native courtesans differ greatly in their ways from those of the mainland of Japan, being very frank and straightforward. It is said that every Japanese trader arriving in these islands engages one of these women, to whom he entrusts everything, even to the management of his mercantile affairs. When he departs, the girl sells to the best advantage those articles which he confided to her charge. So that when her master comes back again, she is able to render him a satisfactory account, in which there is never any error or prevarication, even to the amount of a single penny.

According to Mr. Chamberlain, Buddhism, as a religion and a rule of life in these islands, is practically extinct, for Confucianism has taken its place. He speaks of the natives in terms of the highest praise, and says that their system of farming would put European agriculturists to shame. Schools flourish here, but of course the women are not educated. The roads are said to be bad, being (except in the towns) mere tracks impassable for wheeled conveyances, and the streams uncrossed by bridges.

TIBET.

The Tibetans occupy an extensive table-land in the heart of Asia, ranging from 12,000 to 17,000 feet above the level of the sea. The country is bounded on the north by the Kuen Lun range of mountains, and on the south and south-west by the Himalayas, and is the loftiest table-land on the face of the globe. Its area exceeds 700,000 square miles, of which a great part is uninhabited by human beings, while a considerable portion is too mountainous and sterile to be cultivated, and is traversed only by wandering tribes of nomads. The centres of the settled and agricultural population lie to the south in a region named Bod-yul by the inhabitants, and known as Bhot by the Hindus, their immediate neighbours south of the Himalayas.

The whole population of Tibet is estimated at about 8,000,000, half of whom belong to tribes governed by their own chiefs, and practically independent of or owning but a nominal allegiance to the central authority. The people who are under the rule of the supreme government of Lassa occupy the southern provinces, the valley of the Sanpo, or Upper Brahmaputra River, in which the capital is situated. This is the most fertile and thickly peopled portion of the country, the true Bod-yul—that is, land of the Tibetan race.

Several origins have been assigned to the name Tibet, but we need note only that which is given in ancient Chinese records. It is there said that the king of the country is called *diba*, and is descended from an ancient race of the Langut Tartars. In A.D 433 the historical founder of a state in the east of Tibet gave to his dominions his own name of *Tubat*. This was a famous family name borne by several Tartar dynasties, and belonged to the *Sien-pi* race, in whose language *Tubat* means "a coverlet."

Photo by Sir Walter C. Hillier, K.C.M.G.

A KOREAN COOLIE.

There can be no doubt that the Tibetans are a Mongol race, even though marked differences of physical type in certain localities plainly show that other branches of the human tree have been grafted on the Mongol stock. The people generally may be characterised as slender of limb, above the average height, and strong; their eyes are black and slightly oblique; they have large mouths, brown hair, no beards, clear ruddy-brownish complexions, and an intelligent expression. They have good natural gifts, are mild in temper, kindly, and regard their pledged word. They are fond of music, dancing, and singing, but are entirely lacking in enterprise, and are thoroughly imbued with superstition. Being a very social people, nearly all the notable events in life are made occasions for friendly meetings, feasting, and enjoyment. The Tibetans are far less industrious and skilful than the Chinese, to whom they have been tributary and nominally subject for about 180 years. Those of their industries that can be described as national, because most generally practised, are few. They have some skill in

metal-working, but their statues and small bells are no more than creditable copies of Indian models. They use iron of good quality from their own mines for making excellent blades for sabres and other weapons. Although fond of precious stones, they do not know how to work them. Their chief industries are connected with wool, which, on account of the favourable

Photo by Sir Walter C. Hillier, K.C.M.G.

KOREAN SECRETARIES OF STATE.

climate, is their staple produce. Weaving is generally the work of women. Although they do not excel as manufacturers, the Tibetans are born traders. Officers for the superintendence and regulation of trade are appointed by the king, the ministers, and the great *lamaiserais* (a kind of monastery). The two great market centres are Shigatze and Lassa, the capital, where the caravans arrive in astonishing numbers all through December and January. Yaks and sheep are used for transport.

A European traveller, describing a party of Tibetan tent-dwellers, says that, while the men wore a variety of coats and hats, certain leading characteristics of dress were common to all. One man wore a gaudy coat trimmed with leopard-skin; another had a long grey woollen robe like a dressing-gown, taken up at the waist by a belt; and a third was clad in a loose garb of sheep-skin with the wool inside. Yet another was arrayed in a deep red tunic, fastened by a belt of leather, with silver ornamentations inlaid in wrought iron, the belt holding a needle-case, tinder-pouch and steel, a pretty dagger with sheath of ebony, and other articles. Most Tibetan men wear a sword in the front of their belts, and whether the coat is long or short it is invariably loose, and made to bulge at the waist, where the wearer generally carries two or three eating and drinking utensils, a snuff-box, such bags of money as he may possess, and one or two bricks of compressed tea. It is owing to this custom that Tibetan men at first sight look stout, although as a matter of fact they are really very thin. When standing or walking, they leave one arm and part of the chest bare, letting the sleeve hang loose. The reason for this is that the days are very hot and the nights cold; and as Tibetans always sleep in their clothes, the garments that protect their bodies from frost during the night are too warm in the day, and therefore this expedient is adopted. When sitting

Photo by Messrs. Bourne & Shepherd.

A GROUP OF TIBETANS.

Photo by Mr. H. C. V. Hunter, F.R.G.S.

WOMEN AND GIRL OF LADAK.*

down, both arms are drawn from the sleeves, and the chest and back are left bare. When on foot, one arm is slipped in to prevent the coat and its heavy contents from falling off.

The Tibetans have innumerable varieties of head-gear, although many men go about uncovered. Conical brown and grey felt hats, not unlike filters, are common, as also are cloth or fur caps with ear-flaps. The ground of the head-dress in our illustration on this page is of cloth of a claret colour, with rough turquoises sewn on, and silver ornaments on the buckles in front. The appendages at the side of the head are made of the hair of some animal, and fastened on to the natural hair. The mantle is lined with sheep-skin, and has an outer covering of cloth, half red and half dark green. The woman on the left wears an embroidered mantle-cloth.

There are two religions in Tibet—Buddhism, in the form of Lamaism, and an earlier creed, generally called the *Bon* or *Bonba* religion, of which not much is known.

Lassa, the capital of Tibet, is the sacred city of the Buddhists, and the centre of Lamaism, the religion which prevails throughout that country and Mongolia. The name of the city signifies "Seat of the gods." The fundamental doctrines of Lamaism are those taught by Buddha about 450 years before the beginning of our era; but so much has been added to the original articles of belief in the course of centuries, that Lamaism is really Buddhism corrupted by belief in Siva and other spirits whose existence Buddha did not acknowledge, while Lamaists worship them as gods. The central point of pure Buddhism is that deliverance on the part of man from all the evils and sorrows of life can be achieved here on earth by the practice of self-control, self-denial, and constant intellectual self-culture. The essence of all that is sacred in Lamaism is comprised under three heads, which they call the "three most precious jewels." The first is the "Buddha jewel"; the second, the "doctrine jewel"; and the third, the "priesthood jewel." The first person in this trinity, the Buddha, is not regarded as the creator of the universe, but as the founder of the doctrine, the highest saint, though endowed with all the qualities of supreme wisdom, power, virtue, and beauty. The second jewel is the law, or religion, that which constitutes, as it were, the existence of Buddha on earth after he had entered the *Nirvana*, or state of everlasting rest. The third jewel, the priesthood, is the congregation of all the saints, those who are in the flesh, and those

* The writer is greatly indebted to Mr. H. C. V. Hunter, F.R.G.S., for the excellent photographs of Tibetans here reproduced, which were taken by himself when travelling in Tibet.

who are disembodied spirits. The latter comprise the five Buddhas of contemplation, and all those myriads of pious men who became canonised after death. Inferior in rank to these saints are the gods and spirits, such as *Indra*, the god of the firmament; *Yama*, the god of death and the infernal regions; *Siva*, the god of vengeance—the avenger in his most terrible shape; and *Vaisravana*, the god of wealth. Lamaism, like Buddhism, forbids injury to life, and does not allow the burial of the dead as practised by us. Persons distinguished by rank, learning, or piety are burned after their death; but the general way for disposing of dead bodies is to expose them in the open air to be devoured by birds and beasts of prey.

One of the most interesting features of Lamaism is the organisation of its hierarchy, or priesthood. It may be said there are two heads of the national religion in Tibet. This anomalous feature resulted from the action of a reformer, one Tsongkapa, who has been styled "the Luther of Tibet," though his attack on the corruptions in Lamaism was effected two hundred years before the Protestant Reformation. He died in Lassa in 1419, and there were then in that city three huge monasteries containing 30,000 of his disciples, besides many more in other parts of the country. In doctrine this great Tibetan teacher adhered to the purer forms of the Buddhist school. He took very little part in church government, and did not question the right of the *Sakya Lamas* to supremacy in title, though in other matters he raised and resolutely maintained the standard of revolt till his ends were attained. So completely did the new sect outnumber and overshadow the old, that the Emperor of China in the middle of the fifteenth century acknowledged the two leaders of the reformed religionists as titular overlords of the Church and tributary rulers of the realm of Tibet. These two rulers were then known as the *Dalai Lama* and the *Pantshen Lama*, and were the abbots of the great monasteries at Gedun Dubpa, near Lassa, and at Krashis Lunpo, in Further Tibet, respectively. Since that time the abbots of these monasteries have continued to exercise sovereignty over the country.

The reincarnation of a Lama's spirit is naturally regarded as an event of greater consequence

Photo by Mr. H. C. V. Hunter, F.R.G.S.

BUDDHIST PRIESTS AT LEH, WITH COPPER TRUMPETS, DRUMS, AND CYMBALS.

Photo by Messrs. Kapp & Co. [*Calcutta.*

TIBETAN DANCERS.

than the restoration to flesh of an ordinary layman's soul. To ascertain when that takes place, several means are resorted to. Sometimes the deceased had, before his death, confidentially mentioned to his friends where and in which family he would reappear, or possibly his will contained an intimation with the same purport. In most cases, however, the sacred books and the official astrologers are consulted, and they, by virtue of an extraordinary wisdom amounting to inspiration, after many ceremonies and long periods of contemplation, give all who are interested the information they seek. It can be easily imagined that extraordinary and startling consequences may result from the introduction of the same soul as the vivifying principle in members of different and probably hostile families.

What must be regarded as the Lamaist clergy consists of four orders; and the lowest of these, having no claim to holiness on the grounds of good works done by predecessors, recruits its ranks on the principles of personal merit and theological proficiency. It has four grades. Every member must make the vow of celibacy, and by far the greater number of them live in convents. A Lamaist convent, or *lamaiserai*, consists of a temple, which forms its centre, and of a number of buildings connected with the temple, appropriated as the meeting-rooms, library, refectory, dwellings, and for other worldly and spiritual wants of the monks. Lamaism has likewise its nuns and nunneries. The Lamaist Sacred Books bear the name of the *Kandjur*, and consist of 1,083 distinct works, which, in some editions, fill from 102 to 108 volumes, folio. The political authority of the Dalai Lama is confined to Tibet, but he is the acknowledged head of the Buddhist Church also throughout Mongolia and China.

The Bonba are sometimes called the "Sect of the Black," to distinguish them from the "Red" or "Yellow" Lamaists, these appellations arising from the colour of the garments worn by the members of the respective sects. The Bonba have eighteen principal gods and goddesses, of whom the most popular and the one universally worshipped is the "Tiger-god of Glowing Fire." Those Bonba who, when travelling, camp in black tents are presumably very orthodox, and perhaps divide their worship among a dozen at least of their divinities.

Photo by Messrs. Johnson & Hoffman] [*Calcutta.*

TWO LAMAS OF NUD.

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

TIBETAN WOMEN.

As Mr. Andrew Wilson says, the Tibetans are "the most pre-eminently praying people in the world. . . . They have praying-stones, praying-pyramids, praying-flags flying over every house, praying-wheels, praying-mills, and the universal prayer '*Om mane padme hum*'* is never out of their mouths." These four words, as Colonel Yule remarks, among all prayers on earth, form that which is most abundantly recited, written, printed, and even spun by machines for the good of the faithful. "They are the only prayer known to the ordinary Tibetans and Mongols—the first words the child learns to stammer, the last gasping utterances of the dying."

Colonel T. G. Montgomerie, R.E., thus describes the "prayer-wheel" of Tibet, which, he says, "consists of a hollow, cylindrical copper bag, which revolves round a spindle, one end of which forms the handle. The cylinder is turned by means of a piece of copper attached to a string. A slight twist of the hand makes the cylinder revolve, and each revolution represents one repetition of the prayer, which is written on a scroll kept under the cylinder [sometimes it is engraved outside]. The prayer-wheels are of all sizes, from that of a large barrel downwards; but those carried in the hand are generally 4 or 6 inches in height by about 3 inches in diameter, with a handle projecting about 4 inches below the bottom of the cylinder. . . . The top of the cylinder was made large enough to allow the paper to be taken out when required. The rosary, which ought to have 108 beads, was made of 100 beads, every tenth bead being much larger than the others [this refers to the one used by a certain pundit]. The small beads were made of a red composition to imitate coral, the large ones of the dark corrugated seeds of the *ridrás*. The rosary was carried on the left sleeve."

* The meaning of this sentence seems to have been lost; but some say it may be translated "God the jewel in the lotus."

CHAPTER VIII.

THE ANDAMAN ISLANDS.—THE VEDDAS OF CEYLON.—THE ABORIGINAL RACES OF INDIA: CENSUS RETURNS OF POPULATION: CLASSIFICATION OF RACES: THE ARYAN INVASION: CASTE: KOLS, GONDS, TODAS, KHONDS, ETC.

THE ANDAMAN ISLANDS.

THE people of the smaller and lower group of islands, known as Little Andaman, have always shown so much hostility to strangers that our knowledge of them is extremely slight. Concerning those from the Great Andaman Islands, it may be said that we possess a fairly complete knowledge, thanks chiefly to the work of Mr. E. H. Man and the late Mr. G. E. Dobson, to whom we are indebted for the following brief description. The average height of the men is 4 feet $10\frac{3}{4}$ inches (very few exceed 5 feet in height), and that of the women 4 feet $7\frac{1}{2}$ inches, while the average weight of the former is $98\frac{1}{2}$ lbs., which is about half the average weight of an Englishman. Mr. E. H. Man, their English protector and friend, who has for many years been in charge

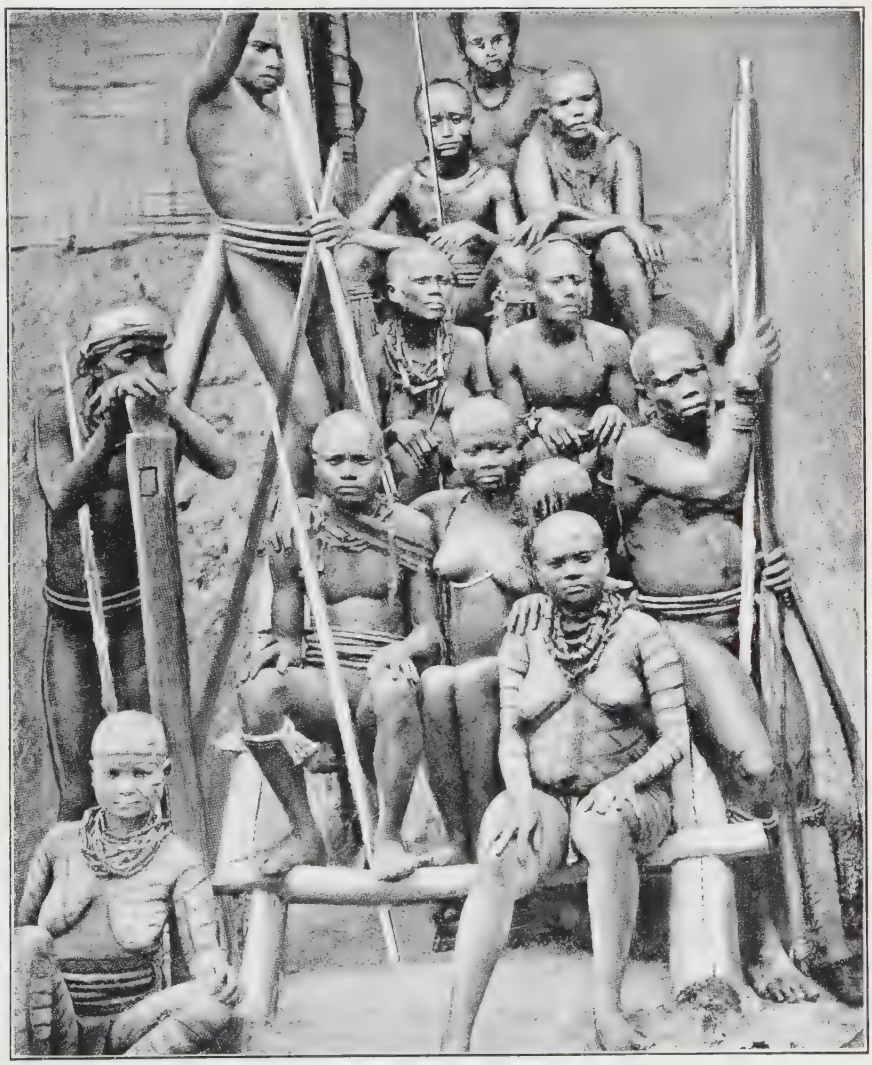


Photo by the late G. E. Dobson, M.B. (by permission of the Anthropological Institute).

A GROUP OF ANDAMANESE.

(The woman in the centre, who is a widow, wears her late husband's skull on her shoulder. The girdles are of bamboo.)

Photo by the late G. E. Dobson, M.B. (by permission of the Anthropological Institute).

THE CHIEF OF A TRIBE LIVING IN THE VICINITY OF PORT BLAIR, AND HIS WIFE.

of these people, says that they are well developed.

The peculiar goat-like exhalations of the Negro are absent, but the odour of their presence is chiefly due to the unguent they use, which is composed of red oxide of iron, being mixed with the fat of either the turtle or the pig. The general excellence of the teeth is remarkable. Their hair is extremely frizzly, growing apparently in spiral tufts; its colour is usually quite black, turning grey at about the fortieth year. Their clothing is of the scantiest description, and what little they have serves chiefly for ornamental purposes.

They live in small encampments and in dwellings rudely constructed of branches and leaves of trees. They have absolutely no agriculture, and keep no poultry or domestic animals. With dug-out canoes and outriggers they navigate the numerous creeks of the islands. They are expert swimmers and divers. Though constantly using fire, they are quite ignorant of the art of producing it, and therefore take great care to keep up a constant supply of burning or smouldering wood. Being entirely ignorant of metals, they use shells for many domestic purposes, especially a species of Cyrene, found abundantly, also chips of quartz and bamboo for knives. This wood, being very hard, produces good cutting edges, which they even use for shaving. Anvils and hammers are of stone (as with our ancestors of the Stone Age). Baskets, fishing-nets, and sleeping-mats are made of vegetable fibres. With the bow and arrow they are very skilful; and, as seen in our illustrations on pages 171 and 172, they shoot fish with arrows. The islands yield them an abundant supply of food. They feed chiefly on pigs, dugongs, porpoises, iguana lizards, turtles and their eggs, and many kinds of fish, prawns, molluscs, the larvæ of beetles, honey, and numerous roots (as yams), fruits, and seeds. Food is invariably cooked, and before the advent of Europeans they drank only water and had never seen tobacco; now they are very fond of the fragrant weed.

The social life of these Negritos is enveloped in a perfect maze of unwritten law or custom, the intricacies of which it is difficult for strangers to unravel. The relations they may or may not marry, the food they are obliged or forbidden to take at particular epochs of life or seasons of the year, the words and names they may or may not pronounce, their games, amusements, traditions, and superstitions—all these and other matters have been carefully observed by Mr. Man.

With regard to the character of these people, the reader will perhaps be surprised to learn that they treat their women with great consideration. Self-respect and modesty characterise their intercourse with one another. From early youth the young people are instructed in the duties of hospitality, while the aged, the suffering, and the helpless are objects of special attention. It has often been observed by travellers that modesty and morality do not depend upon the amount of clothing considered necessary by so-called savages. The Andamanese present a case in point; for in spite of their scanty clothing the self-respect and the modesty

which characterise their intercourse one with another have been remarked by all observers. The curious and by no means uncommon custom of adoption prevails among these people.

Strangers introduced by mutual friends are invariably warmly welcomed by the whole community; the best food in the encampment is set before them, and in every way they are well treated, presents being frequently given to them, especially when about to depart. "Speeding the guest" is an axiom with these people, and the host always accompanies his friend to the landing-place. When bidding each other farewell, the guest takes the hand of his host and blows upon it. When the compliment has been returned, the departing visitor says, "I am off," to which his kind host replies, "Very well, go; when will you come again?" After blowing once more on each other's hands, the two friends part, shouting invitations and promises for a future date.

Contrary to the customs of most races, no salutations pass between friends even after a

Photo by Messrs. P. Kleir & Co. [*Rangoon.*

ANDAMANESE SHOOTING FISH.

rather long separation. Kissing, rubbing noses, hand-shaking, etc., are quite unknown. The two friends merely gaze silently into each other's faces. But with relations the case is rather different. Two relations after a long separation demonstrate their joy at meeting by sitting with their arms round each other's necks and weeping and howling in a manner which would lead a stranger to suppose that some bitter sorrow had befallen them. In fact, there seems to be no difference at all between demonstrations of joy and of grief. When any one dies, the women begin to cry in loud chorus, but the men speedily join in. Then they all weep together, until, through sheer exhaustion, they are compelled to desist. Then if neither of the parties is in mourning, they get up a dance, in which the families not infrequently take part. When a husband returns to his home, his wife hangs upon his neck and sobs with joy as if her heart would break. He then goes to his relations, who also burst into tears.

The early stories of cannibalism among these people do not at the present day require to be refuted. The natives express the greatest horror of such a custom, and indignantly deny that it ever held a place among their own institutions.

Marriage is only allowed between those who are known to be not even distantly connected. So inexorable is this rule that it applies equally to such as are merely falsely related by the custom of adoption above referred to. A first cousin, even if only a cousin by adoption, is

regarded as a half-brother or a half-sister, as the case may be, and nephews and nieces are looked upon almost as sons and daughters. Notwithstanding the lack of female chastity before marriage, the girls are always modest and childlike in their behaviour, and when married they make good wives and become models of constancy. The statement made by some writers that communal marriage here exists is without foundation. As they have no idea of invoking the aid or the blessing of a Supreme Being, nothing of a religious character attaches to the marriage ceremony. It often happens that a young couple will pass several days after their nuptials without exchanging one single word, and to such an extent do they carry their bashfulness that they even avoid looking at each other. In fact, their behaviour would lead a stranger to suppose that some serious quarrel had arisen.

THE VEDDAS OF CEYLON.

THE aboriginal inhabitants of Ceylon are the Veddas,* who until a comparatively recent period ranged over a much more extended area. They may be regarded as a remnant of the Yakkos, who, after the conquest of the island, retired before the invaders into the wilder parts, withdrawing themselves deeper and deeper into the jungle, so as to avoid contact with the conquering race. For upwards of 2,000 years this remarkable fragment of an ancient race has remained almost unaltered as regards its customs, language, and pursuits, and therefore exhibits to the present day a living portrait of the condition of the islanders as described by the native chroniclers before the conquerors had taught the people even the rudiments of agriculture.

All Veddas present the same characteristics of wretchedness and dejection—namely,

* All except one of our illustrations of Veddas are from photographs kindly sent by Dr. Paul and Dr. Fritz Sarasin, of Basle, whose valuable German monograph on the subject is adorned by very many of their photographs. One is by the Apothecaries' Company of Colombo.

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A GROUP OF ANDAMANESE. METHOD OF SHOOTING TURTLE.

projecting jaws, prominent teeth, flat noses, small stature, and every evidence of the effects of insufficient diet. The children are unsightly objects, entirely naked, with ill-shaped limbs, huge heads, and prominent stomachs; the women, as the reader will see from our illustrations on pages 173–7, are, to say the least, not pleasing specimens of humanity. Some of the men and women present a type apparently somewhat similar to that of the native Australian.

Those who live in the forests subsist chiefly on roots, fish, honey, iguana lizards, and the products of the chase, such as the Wandura monkey, the deer, and the wild boar. In their choice of food they are omnivorous, no carrion or even vermin being too repulsive to suit their appetite; but grain and fruits, when procurable, are used. Being skilful archers, they bring down with their long arrows such prey as bats, crows, owls, and kites, but for some curious reason they will not touch the bear, the elephant, or the buffalo. The flesh of deer and other animals they dry in the sun and store it away in hollow trees for use on some future occasion. Their food is always cooked.

Photo by Doctors Paul and Fritz Sarasin, Basle.

A VEDDA WOMAN.

Veddas may be divided, according to Sir James Tennent, into three groups: first, the "Rock Veddas," who till lately dwelt almost entirely within the Bintenne forests, and lodged in caves or under the shelter of overhanging rocks, sometimes sleeping in trees, in which a kind of stage or platform has been constructed; secondly, the "Village Veddas," on the eastern coast, where they cultivate some kinds of grain, and even dwell in rude huts of mud and bark. These Village Veddas are but slightly removed from the wild tribes of the jungle, with whom they have no dealings. Their position is somewhat intermediate between the more or less civilised people of Kandi and the Veddas of the rock. Probably they have to some extent intermarried with the people of Kandi. The only garment they wear is a bit of cloth larger than that worn by the forest tribes. Some, as the reader will see from the illustrations on pages 173–7, simply make a substitute for cloth out of leaves. The women ornament themselves with necklaces of brass beads and bangles cut out of shells.

The third division, or "Coast Veddas," numbering about 300, have settled down in the jungles, and eke out a living by helping the fishermen in their operations, or by felling timber for the Moors, to be floated down the rivers to the sea. By the assistance of the Government their condition has been materially improved. In the year 1844 they came in, expressing the utmost reluctance to abandon the seashore and the water, but nevertheless gladly accepting

Photo by Doctors Paul and Fritz Sarasin, Basle.

A VEDDA MAN, WITH LEAF GIRDLE.

patches of land which were cleared for them in the forest near the beach. Cottages were built, fruit-trees were planted, and seed was supplied. Education has here made some progress, and as the result of missionary enterprise the majority of them have embraced Christianity.

The principal weapon of the Veddas is a big bow 6 feet long, the strings of which they prepare from the tough bark of the upas-tree. They occasionally use their feet as well as their hands in manipulating the bow; but it cannot be said that their skill in archery is great, for they appear to bring down game rather through luck than by any adroitness.

Formerly the country was regarded by Europeans with some apprehension. This was due to absurdly exaggerated misrepresentations on the part of the people of Kandi, who attributed to them a savage disposition, so that none but armed parties ventured to pass through their fastnesses. Of late years, however, this delusion has been entirely dispelled, and travellers now feel themselves as safe in the neighbourhood of these people as in the villages of the Singhalese. They are constantly visited by traders in search of deer's horns and ivory, also supplies of dried deer's flesh and of honey. The Veddas have to a large extent lost their former shyness and timidity, so that now they not only come with confidence into the open country, but even venture into the towns for such commodities as they can purchase with their slender means. Mr. Atherton, formerly Assistant Government Agent, spoke in favourable terms of the gentleness of their disposition. Notwithstanding an apparently almost complete indifference to morals, grave crimes, he said, were rarely committed. In cases of theft the delinquent, if detected, must make restitution. Thus, if a girl be carried off from her parents, she is claimed and brought home. The husband of a faithless wife is content to receive her back, while his family punish the seducer by flogging him. Murder is almost unknown. In a general way these people may be described as gentle and affectionate one to another. They are strongly attached to both their children and their relatives. Widows are invariably supported by the local community, receiving their share of fruits or grain and the products of the chase. Altogether they appear to be a quiet and submissive race, obeying the slightest expression of a wish, and being very grateful for any assistance or attention. They consider themselves superior to their neighbours, and are unwilling to exchange their wild forest life for any other. Their intellectual capacity is very low; they cannot count, even on their fingers, and their memory is most defective. They never wash, thinking it would weaken them! and they never laugh! With regard to their moral character, it is only fair to add that another writer, Mr. B. F. Hartshorne, who contributes an interesting paper on these people to *The Fortnightly Review* for 1876 (New Series, Vol. XIX., page 406), says that they think it perfectly inconceivable that any person should ever take that which

Photo by the Colombo Apothecaries' Co.] [*Ceylon.*

TWO VEDDAS, WITH BOWS.

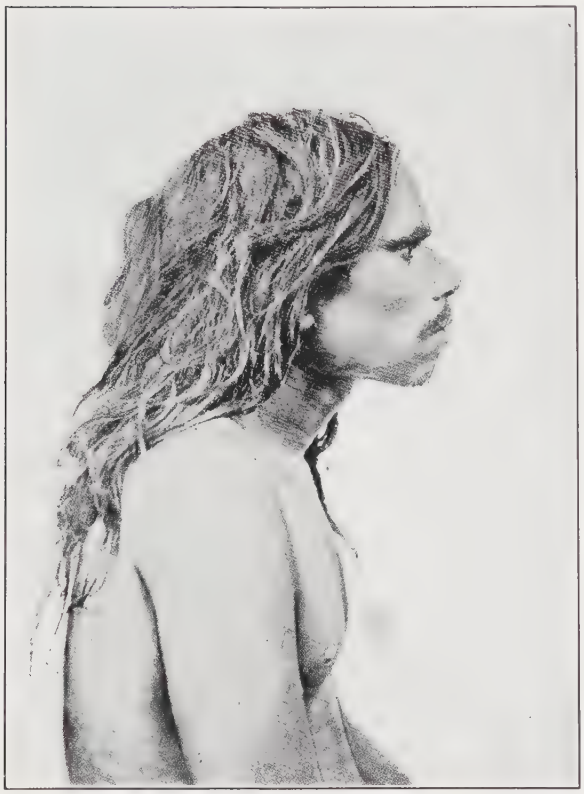


Photo by Doctors Paul and Fritz Sarasin, Basle.

A VEDDA MAN (PROFILE).

does not belong to him, strike his fellow, or say anything that is untrue.

The language of the Veddas, which is extremely limited, is said to be a dialect of the Singhalese.

They appear to have no marriage ceremonies, although acknowledging the duty of supporting their families. Marriages amongst them are settled by the parents of the young people. The bride's father presents his son-in-law with a bow, while his own father bestows upon him the right of chase in any portion of his hunting-ground. The youth presents the lady of his choice with a cloth and a few simple ornaments, whereupon she straightway follows him into the forest, where they become man and wife. They are not polygamists, probably because the man's slender means will not allow of supporting more than one wife. Marriage with sisters is allowed, but never with the eldest sister; and they are generally remarkable for constancy and affection.

These people live in such a primitive state that what we should call a funeral is quite unknown. Instead of burying their dead they simply cover them with leaves and brushwood from the jungle.

The Veddas have no knowledge of a God, not even of a future state, no temples, no idols, and no altars. They have nothing which one can call an act of worship, unless it be certain ceremonies, by means of which they hope to drive away the evil spirits which they believe to be the cause of death and disease.

INDIA.*

In describing the "Hindu type" Dr. Topinard, in his well-known "Anthropology," divides the population of the Indian Peninsula into three strata—*viz.* the Black, the Mongolian, and the Aryan. "The remnants of the first," he says, "are at the present time shut up in the mountains of Central India under the name of Bhils, Mahairs, Gonds, and Khonds; and in the South under the name of Yenadis, Maravers, Kurumbas, Veddas, etc. Its primitive characters, apart from its black colour and low stature, are difficult to discover, but it is to be noticed that travellers do not speak of woolly hair in India. The second has spread over the plateaux of Central India by two lines of way, one to the north-east, the other to the north-west. The remnants of the first invasion are seen in the Dravidian or Tamil tribes, and those of the second in the Jats. The third, more recent, and more important as to quality than as to number, was the Aryan." The same authority, in harmony with the late Mr. Huxley, considered the Australians to be also Dravidian, and therefore allied to the ancient inhabitants

* For permission to reproduce the photographs illustrating India, Afghanistan, and Baluchistan, the writer is much indebted to Messrs. Bourne & Shepherd; Herr Karl Hagenbeck, of Hamburg; Messrs. Watts & Skeen, Rangoon; Messrs. Frith & Sons; Mr. Fred. Bremner, Quetta; to the Under-Secretary of State for India for permission to use photographs illustrating two books published by the Indian Government, which we quote in the text; and to Messrs. J. W. Gregory & Co., Strand, W.C.

of the Deccan. The features of the present blacks in India, and the characters which the Dravidian and Australian languages have in common, tend to assimilate them. The existence of the boomerang in the two countries helps to support this view. We would ask the reader to judge for himself whether the remarkable photograph of a female Vedda on page 173 does not show quite a striking resemblance to those of Australian women in Chapter III.

The second general census of India, taken in 1891, gave a population of over 287,000,000; or, including the French and Portuguese settlements, of over 289,000,000. This figure is about equal to one-fifth of the world's entire population! Since the census of 1881 there has been an increase of 28,000,000, which nearly equals the entire population of England and Wales. And yet the rate of increase is only about 10 per cent. As above stated, the population has increased under English rule, as might have been expected, but the apprehensions expressed by newspaper writers at home do not appear to be shared by some experts.

The Kolarians, or Kols (*e.g.* Santhals, Kurkus, Bhils, etc.), appear to be the oldest race in the peninsula, but it is not known whether they were really the true aborigines. They came first, however, and after them the Dravidians arrived. Both are in an exceedingly low state of culture. It is perhaps undesirable to separate them in this way, for anthropologists now consider the Kols to be Dravidian. They were only separated by the linguists, who are inclined to attach too much importance to language. The anthropologist rightly judges by the physical type—shape of the skull, etc. However, for the sake of convenience, we now give a brief abstract of the scheme of classification given by Professor Keane in his "Asia," Vol. II. in Stanford's "Compendium of Travel and Geography." The divisions of the Kolarians and the Tibeto-Burmans are chiefly of a tribal character; those of the Dravidians and all the Hindus are based on languages:—

I. Hindus (*Aryan mixed stock*), *classified by languages.*—Kashmiri, 2½*; Punjabi (Sikh, Jat, etc.), 17½; Sindi, 2; Gujarati and Kachi, 10½; Marathi and Konkani, 19; Hindi and Urdu (North-West Provinces, Rajputana, and Upper Bengal), 100; Bengali, 41; Uriya, 9; Assamese, 1½; Nepali, 2.

II. Dravidians (*classified by languages*).—Telugu, 20; Tamil, 16; Kanarese, 9½; Malayalim, 5½; Tula, 9½; Kodagu, about ⅛; Oraon, about ¾; Rajmahal, about $\frac{1}{20}$; Khondi, about ¼; Gondi, 1½; Toda, only about 750 persons; Kota, about 1,000 persons; (?) Singhalese, 1¾; (?) Vedda, supposed to number about 3,000 persons.

III. Kolarians (*classified by tribes*).—Santhal, 1¾; Munda, ¾; Kharia, Mal-Paharia, Juang, Gadaba, Korwa, Kurku, Mehto, Savara, and Bhil, altogether about 2.

IV. Tibeto-Burmans (*Mongol stock*), *classified by tribes.*—Ladakhi, Champa, etc., $\frac{1}{10}$; Garhwali, etc., $\frac{1}{20}$ (?); Magar, Sarpa, etc, ⅕; Lepcha, etc., $\frac{1}{10}$ (?);

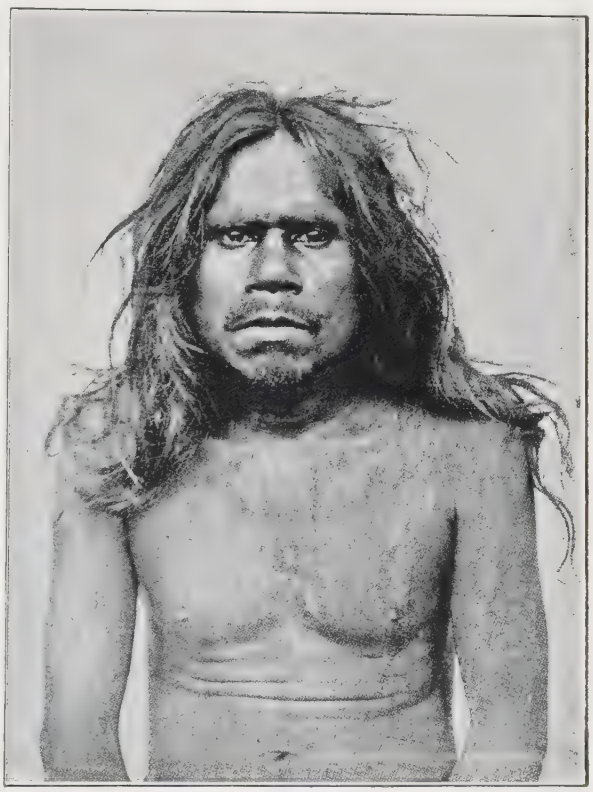


Photo by Doctors Paul and Fritz Sarasin, Basle.
A VEDDA MAN (FULL-FACE).

* The figures denote millions (approximately). To save space we are obliged to omit the geographical distributions, but the names themselves in some cases will give a clue.

Photo by Platt & Co.] [*Colombo.*

DEVIL-DANCERS, CEYLON.

Llopa, etc. (of Bhutan), $\frac{3}{4}$ (?); Miri, etc., $\frac{1}{20}$ (?); Kachari, $\frac{1}{4}$; Singpo and Kuki, $\frac{1}{5}$ (?); Mikir, $\frac{1}{20}$; Khasi (of the Khasia Hills), $\frac{1}{10}$ (?); Naga, about $\frac{1}{2}$.

V. SUNDRIES (*making a total of only about* 2,000,000).—Shan, Malay, Negrito (Andaman Islands), Indo-Arab, "Moormen" (Arab), Baluchi, Afghan (Afridi, Waziri, Yusafzai, etc.), Swati, etc., Persian, Parsi, Eurasian (half-caste), and European, about 536,000 persons.

As already stated, the last census, of 1891, gave the total population as over 287,000,000.

Speaking of the Dravidians and Hindus, Mr. Keane says: "All have long been fused together in one common ethnical, social, and religious system, while still separated one from another mainly by their different languages, all derived in Europe from the common Latin stock, in India either from a common Sanskrit or from a common but now extinct Dravidian mother-tongue." It is hardly necessary after this to point out that India presents a great diversity of tribes and races. Some are in a high state of culture; others can only be spoken of as savages. The great bulk of the population can be traced to two main sources—the Aryan Hindus, chiefly in the northern plains, and the Dravidians in the Deccan.

Thrust back by the Aryans from the plains that once were theirs, the aborigines lie hidden in the recesses of the mountains, like the fossilised remains found by geologists in mountain caves—only these "specimens" are not dry bones, but actual living people. Thus India is a great museum of races, in which we can study man in various stages of culture, some very low, and in fact interesting survivals from prehistoric times, others more advanced in the scale of civilisation.

All are fond of music and dancing. Sometimes they form a ring by joining hands, and advance in step towards the centre, and again retire, while circling round and round. When

wearied with dancing they sing. A man steps out of the crowd, and sings a verse *impromptu*, a woman there joins him, and the pair chant in alternate strains, for the most part taunting each other with personal defects. They all seem prone to excessive drinking.

Nearly all the aboriginal hill people have the dark skin, flat nose, and thick lips which so easily distinguish them from the Aryan race, and they mostly dress in the same way. For men and women alike a cloth wound round the waist constitutes the chief article of attire. Necklaces of beads, earrings of brass and iron, brass bracelets, and girdles of twisted cords find favour in the eyes of young men and women. They seldom wear any covering on the head, though the women often add false hair to their own. In one of the religious hymns of the Gonds their god alleges as one cause of his displeasure against the first-created Gonds that they did not bathe for six months together. It must be confessed that, in this respect, the hill tribes of to-day do not belie their ancestry; and though they carry their scanty costume with a certain grace, their dirtiness, and the tattoo-marks on their faces, arms, and thighs, have a repelling effect. For the most part light-hearted and easy-tempered, when once their shyness is overcome they prove very communicative. But while naturally frank, and far more truthful than the Aryan Hindus, they are nevertheless arrant thieves, though their pilfering is generally managed in the simplest and most maladroit manner.

It may be said generally of the dark aborigines that they possess no written records, being ignorant of letters, and even of hieroglyphics. The only works of their forefathers are the rude stone circles, upright standing stones, and the mounds beneath which they were buried, reminding one of a time when Europe was in an equally primitive stage of culture. The knives and rough flint instruments found in the Narbada Valley speak of a time yet more distant.

By permission of Herr Karl Hagenbeck.

A GROUP OF TAMIL GIRLS.

Photo by M. Pierre Petit [*Paris.*

A TAMIL MAN OF CEYLON (MIXED TYPE).

The new-comers from the north prided themselves on their fair complexion. Their earliest poets, three or perhaps four thousand years ago, praised in the Rig-Veda their gods, who "subjected the black-skin to the Aryan man," and speak of those who, "slaying the Dasyus, protected the Aryan colour." The Aryan with his finely formed features loathed the ugly and perhaps somewhat Negroid faces of the aborigines. Vedic hymns abound in scornful epithets for the primitive tribes, such as "disturbers of sacrifices," "lawless," "without rites," "without gods." Having been driven back into the forests, they were painted in still more hideous shapes, until they became the "monsters" and "demons" of the Aryan poets. Their name "enemy" thus came to mean "devil."

Our friend Mr. William Crooke, a well-known ethnologist, has formed a different idea of the so-called Aryan invasion. He thinks "it was never apparently an invasion in the common sense of the word, an inroad of a fully organised nation, overwhelming and enslaving the indigenous races, such as was, for instance, that of the Turkish tribes into Europe. The colonisation of Central Asia by the Mongol races probably took place through the Indian Peninsula, and this was followed by a continuous southward movement of the Aryans which was only part of that great series of emigrations which went on continuously during prehistoric times. Their incoming may have been gradual and spread over vast eras of time; it may have taken the shape of successive waves of colonists, never very numerous, and establishing their superiority more by the influence of their higher culture than by actual brute force. In some places they may have become real over-lords of the races which they found in the country; in the other parts the conquered may have absorbed their conquerors. This theory would in a measure account for some of the most difficult problems in the ethnology of Upper India." He goes on to point out that the Aryans did not, as has previously been supposed, occupy the fertile plains and rich alluvial valleys, because they were covered with impenetrable forests, swarming with dangerous beasts, and full of malaria. Rather they took the course of the lower hills that flank the river valleys. His view is *not* that the Dravidians were driven into the mountains by the Aryans, but that the former were always living among the mountains where we find them.

HINDU CASTES.

THE dark aborigines of India, Kolarians and Dravidians, were undoubtedly far more numerous than their fair Aryan conquerors, and the latter would certainly have been absorbed by them had not the system of caste been invented. Accordingly, by the laws of Manu, marriage with the dark races was strictly forbidden, and a definite rank was assigned to each shade of colour which had been already developed. Caste therefore originally meant colour, and by its means the intruding Aryans maintained their supremacy. But already a certain amount of fusion

Photo by Messrs. W. L. H. Skeen & Co.] [*Colombo.*

A TAMIL GIRL.

Photo by M. Pierre Petit] *[Paris.*

DEVIL-DANCERS, CEYLON.

had taken place. The subject is too complicated for discussion in these pages, but it may be pointed out that caste, as now known in India, is the product of several factors—*viz.* race, occupation, and religion. The four *original* castes are the priests (*Brahmans*); the warriors (*Kshatriyas*); citizens, traders, and agriculturists (*Vaïshyas*); and the menials (*Sudras*). These, however, have been undergoing a continual subdivision, until now there are 2,500 main divisions. Some castes are of political origin. Of this the most striking example is to be met with in the hill tracts of the Punjab, where the rajah is the fountain of honour, and by his word creates, enlarges, or restricts the castes of the people in his realm.

As a rule the process is confined to the two upper classes of Brahman and Rajput. Lower castes may gradually acquire a higher caste. In the Deccan a landholder who becomes rich may rise to a higher caste, but as a rule the process is the other way, and in the direction of degradation. The barriers of caste are supposed to be immutable, but it is plain that the people contrive to leap over them and to creep under them.

Mention must also be made of the *Pariahs*, or outcasts. The term originally meant "hillmen," a fact which throws no small light on the institution. And so the Pariahs were the independent highlanders who were excluded from all social privileges. One is reminded by this of the absurd contempt with which the famous Dr. Johnson spoke of the Scotch highlanders; in his narrow view they were simply *pariahs*! These hill people may be regarded as being of the aboriginal elements of a prehistoric period. Caste, again, has been somewhat affected by the spreading of Mohammedanism. But the sacerdotal caste (Brahmans) have survived this and other changes, often retaining the noble cast of countenance which is characteristic of the race.

The following table shows at a glance the chief castes and tribes:—

I. *Agricultural.*
  Military and dominant, *e.g.* Rajputs.
  Other cultivators.
  Field labourers.
II. *Pastoral.*
  Cattle-grazers, shepherds, etc.
III. *Forest Tribes* (very numerous).
  Santhals, Kols, Gonds, Bhils, Todas, Kotas, Irulas, Khasis, Kukis, Lushais, Chins, and others.
IV. *Fishers.*
  Kahars, Mallahs, etc.
V. *Artisans.*
  Carpenters, masons, potters, etc.
VI. *Personal Service, Food, etc.*
  Barbers, servants, butchers, washerwomen.
VII. *Leather-workers and Lower Village Menials.*
VIII. *Traders.*
IX. *Professionals.*
  Priests, devotees, etc.
  Temple servants, writers.
X. *Arts, etc.*
  Astrologers, singers, dancers, actors.
XI. *Carriers.*
XII. *Vagrants.*
  Knife-grinders, mat- and cane-workers, hunters and fowlers, jugglers and acrobats.
XIII. *Indefinite Indian Castes.*
XIV. *Native Christians.*

Then follow Burmese, Western Asiatics, Eurasians, Europeans, and Africans.

THE WARRIOR OR KSHATRIYA CASTE.

The true Kshatriya, when engaged in fighting an enemy, should give up all desire to live. Far be it from him to think of retreating or taking to flight! On the contrary, let him advance bravely, resolved to conquer or to die! The happiest death for a Kshatriya, the one he should wish for most, is to die sword in hand, fighting. It procures for him the inestimable happiness of being admitted to Swarga (Paradise). Boundless ambition is the highest virtue a Kshatriya can possess. However vast his possessions may be already, he should never say that he has enough. All his thoughts should tend to enlarging and improving his territories and to making war on neighbouring princes, with a view to appropriating their possessions by main force. He should show faith and piety towards the gods, and should respect Brahmans (a caste we shall speak of later on), placing the utmost confidence in them and loading them with gifts. Truth and justice are the foundation on which all his actions should be based.

In a work like the present it would be quite impossible to describe, however briefly, all the principal races and tribes and castes of the peninsula with its teeming population. We therefore have selected a few, especially those of which we procured the best photographs. These we shall now deal with as far as space permits. The reader should first consult the brief scheme of classification on page 177.

THE KOLS.

The Kols, or Kolarians, formerly overspread the plains of Bengal, but are now to be found only in the hill and jungle tracts between Upper and Lower Bengal, the Nagpur Plateau, and generally from the Ganges to about 18° N. latitude. According to Colonel Dalton, they show much variety, and there may have been a good deal of fusion with the Aryan conquerors.

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A GROUP OF KOLS.

In colour they vary greatly, the copper tints being most common. The hair is black and straight or wavy, as everywhere in India. They carry themselves very well. Many have high noses and oval faces, and some of the young girls have delicate and regular features, finely chiselled straight noses, and perfectly formed mouths and chins. However, the eyes (dark brown) are seldom so large, so bright, and so gazelle-like as those of pure Hindu maidens. There are also traces of some fusion with the Mongols of the North (see illustrations on pages 183 and 185). The Mirzapur Kols appear to have lost all recollection of the sun-god revered by the Mundas of Bengal. Still, they venerate the sun. The Kols worship demons and spirits, whom they greatly fear, and the souls of the dead.

THE JUANGS OF ORISSA.

In the Tributary States of Orissa there is a poor tribe of Juangs (also Kolarian), or Patuas (literally the "leaf-wearers"), whose women wear no clothes, but only a few strings of beads round the waist, and a bunch of leaves tied in front and behind. Her Majesty's Government, shocked at this state of things, gave orders in 1871 that those under British influence should be clothed. The English officer therefore called the tribe together, made a speech on the subject of clothes, and then handed out strips of cotton for the women to put on! Obediently they passed before him in single file, to the number of 1,900, made obeisance as a sign of their submission, and were afterwards marked on the forehead with vermilion. But this enforced submission to the great Mrs. Grundy was not a success, for before long many of the Juang women had gone back to their leaves. These people, until quite lately, had no knowledge of metals, and may be regarded as a relic from the Stone Age. An officer who knew them well said their huts were the smallest ever deliberately constructed as dwellings. The head of the family and all the females huddle together in one hut about 6 feet by 8 feet in area. The boys and young men live in a separate building.

THE BHILS.

The Bhils (also Kolarian) are of small stature, slender, and very dark, but possessing great agility and strength. Robbery and war are their delight. As thieves they still keep their old reputation for adroitness. Many tales are told illustrating their wonderful skill in this art, so widely practised in India. They have been known to steal the blanket from under a sleeping man, although warned that the attempt would be made! Naked and oiled all over, they move about without making any noise, and it is no easy matter to lay hold of them. They are very clever at hiding, and cases are on record in which they have escaped capture when pursued by adopting what naturalists call "protective mimicry." Their plan when thus pressed is to throw their black sinewy limbs into such attitudes that they are

From "The Primitive Tribes of the Nilagiris," by J. W. Breeks (by permission of the Under-Secretary of State for India).

TWO IRULAS (FROM THE LEFT), TWO BADAGAS, TWO TODAS, TWO KOTAS, AND TWO KURUMBAS.

Photo by Messrs. Bourne & Shepherd]

A GROUP OF KOL GIRLS.

[*Bombay.*

Photo by Mr. E. Thurston, Madras Museum.

TWO TODA GIRLS.

mistaken for the scorched and burned stumps of trees, so often to be met with in India on account of forest fires. Sir James Outram won many of them over to comparative civilisation; and there are now two regiments of Bhils in the native army. Their huts in the forest are made of boughs and sticks thatched and wattled with long grass. They are fearful of evil omens, and worship trees, stones, etc. They number 900,000.

THE GONDS.

THE domain of the Gonds, who are Dravidian, is in the highlands north of the Deccan, and called after them Gondwana. Many of them were formerly employed in the coal-pits of the Narbada Valley. According to Mr. Hislop, they are darker than most of the other aboriginal races, are of average height, and have well-proportioned bodies, but rather ugly features. They have a somewhat round head, wide mouth and wide nostrils, thick lips, and straight black hair, with only a scanty beard. It is quite a mistake to suppose that any of them have woolly hair, like a Negro. On the contrary, both hair and features are decidedly Mongolian. Captain Forsyth says the women differ among themselves more than the men: in the opener parts of the country, near the plains, they are often great robust creatures; but in the interior bevies of Gond women may be seen who are more like monkeys than human beings. The features of all are strongly marked and coarse. As soon as their short youth is over, they all pass at once into a hideous old age. This is not surprising, for they lead very hard lives, sharing in nearly all the men's labours. They dress decently enough in a short petticoat often dyed blue, tucked in between the legs, so as to leave them naked to the thigh; a mantle of white cotton covers the upper part of the body. They have their legs elaborately tattooed. Their number appears to be about 124,000.

THE TODAS.

THE Todas dwell quite in the south in scattered hamlets on the slopes of the Nilgiri Hills, or "Blue Hills." They are a tall, sturdy race, with regular features, and of a dark chocolate colour. The nose is aquiline, the lips thick, and they are very hairy, a feature which at once distinguishes them from the Aryan Hindus and reminds one of the Australians. The general contour of the head and cast of countenance are rather such as we are accustomed to associate with the ancient Roman. Mr. William Crooke, however, considers them to be probably the earliest race in India, and retaining certain Negrito characteristics. Their brown eyes are wonderfully quick and bright, full of intelligence, often melancholy and gentle. In some instances the physiognomy appears rather Jewish; hence they have been associated by some writers with the lost tribes of Israel. These people are essentially herdsmen (as their [Tamil] name implies), and herdsmen they have been for untold ages. Raised high above the torrid plains of India, they inhabit a sort of tropical Switzerland. Secluded amongst their pastures, taking pleasure only in their own customs, they hold aloof from all foreign influences.

The tone of voice is kind and grave, but with the women solemnity is replaced by a

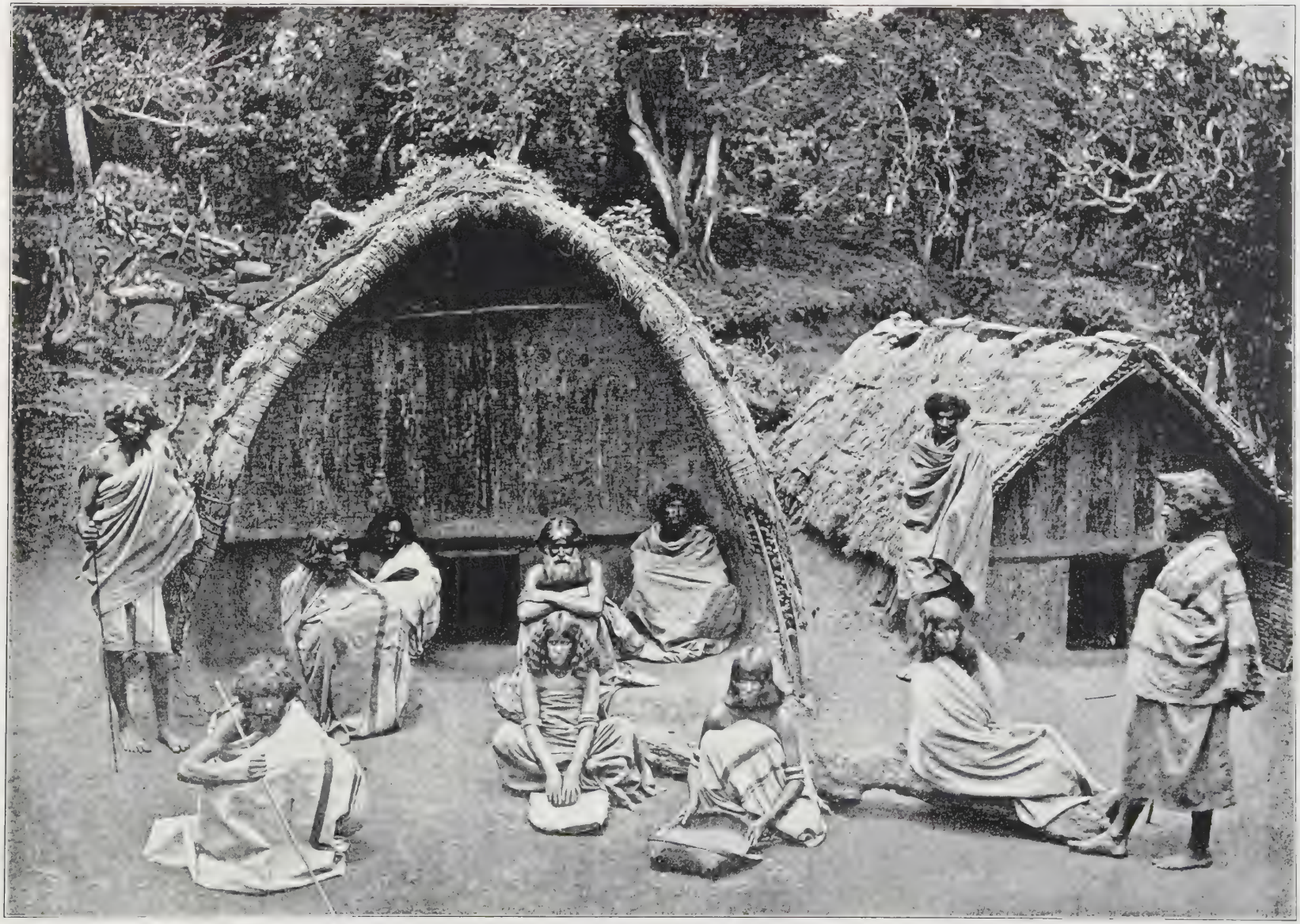


Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A TODA HOME (OR "MAND").

From "The Primitive Tribes of the Nilagiris," by J. W. Breeks (by permission of the Under-Secretary of State for India).

KOTA WOMEN, MAKING POTS.

certain playfulness. It is impossible not to be struck by the taste and simplicity of their costume. Draped in a sort of toga, with one arm and thigh uncovered, they have quite the "grand air"; but it is a pity they do not wash themselves. Mr. J. W. Breeks says: "We could not help liking them. They were extremely amused at our British idiosyncrasies, and laughed at them unrestrainedly, not considering themselves in any way our inferiors." Their hearty good-humour and free, jovial manners are no less pleasing than their politeness, affability, and courtesy. Dr. Shortt, writing in 1868, made the sweeping assertion that most of the women have been debauched by Europeans, who have introduced diseases to which these innocent tribes were once perfect strangers, but which are no less surely sapping their once hardy and vigorous constitutions. This, however, is untrue. They are sadly addicted to strong drink, and will drink neat brandy out of a mug.

The women are treated with respect, and enjoy a large amount of freedom. They tend children, cook the family meals, bring water from the spring, and keep the house in order—such as it is. The men tend the cattle and do most of the outdoor work. They are a quiet, undemonstrative, and very domestic people. The entire family, down to the last cousin, are regarded as one household. The men maintain their authority sensibly and without tyranny. But sometimes a woman of superior intelligence may rule her husband. The women mark, or tattoo, portions of the body—namely, the arms, chest, and legs; and they wear a heavy metal ring on the arm. Though their intellect is of a very inferior order, and they possess but little force of character, yet what they do know they know well. They may be said to be even intelligent within certain narrow limits.

The odorous abode of the Todas is called a *mand* (village, or hamlet), which is composed of huts (see illustration on page 187), dairy, and cattle-pen. Each *mand* usually comprises about five buildings, or huts, three of which are used as dwellings. These are usually 10 feet high, 18 feet long, and 9 feet broad. The very small entrance, only 18 inches wide, is not provided with any door or gate, but is closed by a wooden plank, which forms a sort of sliding-door. To enter, one has to go down on all-fours, and even then much wriggling is necessary. The hut is built of bamboos closely laid together, and the roof is thatch; only in the middle is the height sufficient to enable a tall man to walk about comfortably. On one side there is a platform where the family sleep. Each hut is surrounded

by a wall of loose stones. The dairy is situated at some distance from the inhabited huts, and strangers never attempt to approach too near, for fear of incurring the ill-will of the god or spirit believed to preside therein. The herd of buffaloes retreats at night to a circular enclosure with a wall of loose stones. The writer is indebted to Mr. R. Lydekker, F.R.S., who is arranging the Anthropological Collection at the Museum of Natural History, for kindly lending the photograph of two Toda girls on page 186. It is by Mr. E. Thurston.

THE KOTAS.

PROBABLY the Todas and the Kotas lived near to each other before the latter settled on the Nilgiri Hills. The Kotas number about 1,200. Each village consists of from thirty to sixty huts, arranged in rows along the street. There is no caste; the people are divided according to the streets in which they live; people belonging to the same street may not marry. They are, unfortunately, very fond of intoxicating liquors. They are universally looked down upon as unclean feeders and eaters of carrion, a custom which is to them no more repulsive than eating "high" game is to ourselves. However, they make excellent artisans. The Kota women have none of the fearlessness and friendliness of the Todas, and on the approach of a European to their domain bolt out of sight, like frightened rabbits in a warren, and hide within the inmost recesses of their huts. As a rule they are clad in filthy dirty clothes, all tattered and torn, and frequently not reaching nearly as low as the knees. They fetch water, collect firewood, and make baskets and earthen pots. They worship rude images of wood or stone, a rock, or a tree in some secluded place. Both the Todas and Kotas have long (dolichocephalic) heads.

From "The Primitive Tribes of the Nilagiris," by J. W. Breeks (by permission of the Under-Secretary of State for India).

KURUMBAS, WITH HOUSE.

THE KURUMBAS.

THE picture drawn by Mr. King in his "Aboriginal Tribes of the Nilgiris" (1876) is not a pleasant one. Their food consisted then of wild roots and berries, or grain soaked in water, with occasionally a porcupine or a polecat. Their dwellings were generally a few branches piled up together like heaps of dead brushwood in a plantation, often simply holes or clefts among the rocks. No such ceremony as marriage existed among these people, who lived together like the brute creation. Though they have somewhat improved since those days, and work on planters' estates for regular wages, their appearance even now is wretched. They are short and ill-made, with bleared eyes, a rather wide mouth, and often projecting teeth. Spare to leanness, there is also a total absence of any apparent muscle, and the arms and legs are as much like black sticks as human limbs. The illustration of Kurumbas on page 189 is from a photograph in Breeks' "Primitive Tribes of the Nilagiris," published by the Indian Government at Calcutta, and the writer is indebted to the Under-Secretary of State for India for permission to reproduce this photograph as well as those on pages 184 and 188.

THE SANTHALS.

AMONG aborigines who have progressed to a higher stage of civilisation are the Santhals. They still live in villages in the jungles or among the mountains of Lower Bengal. Although still clinging more or less to their forests and keeping up the customs of a hunting forest tribe, yet they have learned the use of the plough, and make skilful husbandmen.

Photo by Messrs. Frith & Co. [*Reigate.*

ISCARDS, SOLDIERS OF THE MAHARAJAH OF KASHMIR.

JUNGLE FOLK.

MANY of the Dravidian tribes and castes live in the jungles, and thus acquire a knowledge of the wild animals therein which to us seems astounding, and their faculty of observation has been very highly developed. Speaking of this, our friend Mr. William Crooke, whose researches in Indian ethnology are well known, says: "One thing he [the jungle-dweller] does acquire by this course of life is a marvellous insight into Nature and her secrets. His eyesight or power of hearing is not, I think, by nature better than ours, but he will hear or see a tiger creeping down a ravine long before the English sportsman will. Every sound in the forest has a meaning for him—the grunt of the baboon as the tiger comes beneath his tree, the hoarse alarm bark of the stag. From the way the vultures hover in the air he will tell whether the tiger has finished his meal or is still tearing the carcase. Every footmark, a displaced pebble, a broken grass-stalk, will tell him something—what beast has passed there, and how long ago. We of late hours and crowded rooms and artificial light look upon such powers as almost a miracle; but it is really only the result of

the fact that he has thoroughly adapted himself to his environment, and this he must do or starve" (*Journal of the Anthropological Institute*, New Series, Vol. I., p. 223).

THE KHONDS.

ANOTHER Dravidian race is that of the Khonds. In old days they practised human sacrifice, but this custom has been suppressed. They also used to kill the baby-girls, saying that they were too poor to support useless children. In 1835 they became subject to English rule; their stock of human victims was delivered up, and they had to be content with sacrificing goats and buffaloes. They have a strange belief that certain persons can change themselves into tigers. General Campbell, when in their country, saw fourteen of their great wooden elephant-figures on which human victims were offered, tied on to the trunk and hacked to pieces while the whole image was spun round. He ordered these images to be destroyed; but it

Photo by Messrs. Frith & Co. [*Reigate.*

NAUTCH-GIRLS OF KASHMIR.

was no easy matter to overthrow a practice so deeply rooted, which had existed from time immemorial. They even believed that he wanted to sacrifice the very victims whom he released, in order to bring back water into a certain large tank made for his elephants! One day at this very place the English officer was told that a human victim was acutally being offered up. It was a handsome girl of about fifteen years of age. Instantly, therefore, he set off with a large party. On arrival they saw the aged priest ready to give the signal, and the onlookers mad with excitement. He came to the rescue and demanded the girl's release, which was granted—but only from motives of fear. No sooner had the soldiers gone out of sight than the Khonds broke out into loud murmurings. They would not be disappointed; and so, at the suggestion of one of the party, they sacrificed the aged priest himself, because, being seventy years old, he could be of no further use! And so he was forthwith tied on to the wooden elephant-image and cut to pieces.

They kidnapped their victims from the plains, and a thriving Khond village usually kept a small stock in reserve "to meet sudden demands for atonement." The victim, on being

brought to the hamlet, was welcomed at every threshold, daintily fed, and kindly treated till the fatal day arrived. He was then solemnly sacrificed to the earth-god, the people shouting in his or her dying ears, "We bought you with a price; no sin rests with us." His flesh and blood were distributed among the village lands.

Among these people the custom of "marriage by capture" prevails. The young man snatches up his bride, while her friends pretend to pursue them. However, his friends come to the rescue and prevent her recapture. As soon as his own village is reached he is safe, and the young couple settle down to married life.

In spite of the cruel human sacrifices above referred to, which of course have a religious aspect, the Khonds have good points in their favour. According to Captain Macpherson, their nine cardinal sins are: to refuse hospitality; to break an oath or promise; to speak falsely, except to save a guest; to break the pledge of friendship; to break an old law or custom; to commit incest; to contract debts, the payment of which is ruinous to the man's tribe, they being responsible; to skulk in time of war; to divulge a public secret. On the other hand, their three chief virtues are: to kill a foe in public battle; to die in public battle; and to be a priest.

Photo by Messrs. Bourne & Shepherd] *[Bombay.*

A PARSI GIRL.

THE JATS AND RAJPUTS.

Among the people of the Punjab the Jats and Rajputs come first, they being the most numerous. Both may perhaps belong to the same stock, although differing in appearance. They are considered by Sir J. B. Lyall, late Lieutenant-Governor of the Punjab, to be directly descended from the military clans which the Indian chiefs led against Alexander the Great when he invaded the Punjab in 325 B.C., but the latest view is that they came from Central Asia. The Greek historians of that time described these people as eminently brave in war, tall, and graceful. This is still true of them. In the Sikh wars they opposed us in the hardest battles ever fought in India; and since then they have fought side by side with British soldiers. Among the Jats those who are Mohammedan are usually not so fond of fighting as the Hindu Jats; the most martial of them are those living in the centre of the Punjab and belonging to the Sikh religion. It was the Jats who in the eighteenth century gradually overturned the Mohammedan government of the Punjab ("India," British Empire Series). Professor Keane, however, accepts Mr. William Crooke's view that they represent an invasion of the Yu-cchi from Central Asia.

CHAPTER IX.

INDIA (continued): WOLF-REARED CHILDREN, KASHMIRIS, PARSIS, KHASIS: RELIGION IN INDIA: ARYAN THEOLOGY, LITERATURE, ETC.—AFGHANISTAN AND BALUCHISTAN.

WOLF-REARED CHILDREN.

Readers of Mr. Kipling's most fascinating "Jungle-Books" will possibly not be altogether surprised to learn that a good deal of valuable and trustworthy evidence has been collected to establish the fact, so long denied as unworthy of credence, that human babes have been carried off and nurtured by wolves. Tradition, as we all know, has said so for ages, ever since the story of Romulus and Remus. But it has been the fashion till lately to reject most traditions. However, a reaction in their favour has at length taken place. In a valuable paper entitled "Jungle Life in India," Mr. V. Ball, of the Indian Geological Survey, brings together the evidence which has been collected. It is published in *The Journal of the Anthropological Institute*, Vol. IX., page 466. The following is the text of a letter he received from a correspondent:—

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

PAHARIS (HILL WOMEN).

"Dear Sir,—

"I see your name mentioned in the newspapers as one who leans to the belief that children have been nourished by wolves. And as there are sceptics who will have it that you labour under a delusion, it may be interesting to you to learn a few particulars about a

Photo by Mr. H. Z. Darrah.

DANCING-MEN AT MONGKNEM DANCE, KHASIA HILLS.

wolf-man who was for many years living in this city. He was sent in by Colonel Sleeman, and a Mohammedan took charge of him. The Mutiny occurring, this protector disappeared, and then the poor fellow came under my notice. At the time he might have been about twenty years of age. I took a little interest in him and tried to make him work, but found that it was not possible to keep him at it. I tried him with food from the table, and he was guided by smell, rejecting such portions as did not please him. His recognition was a grunt. The hands were bent back, but were not stiff; and when taking anything these retained the position instead of clutching. He walked on the front portion of the foot, the heels being slightly raised; and he walked with his knees bent; in fact, one could readily suppose that he had as a child progressed in a stooping position, using both hands and feet. He lived in a corner, with his legs brought up to his chin, and placed his food under anything that he might have to lie on, straw or old bedding. Clothes he would not wear, but was induced to keep on the usual strip, and this probably because he had been beaten at first and made to comply with customs so far. The man is now dead. I cannot vouch that he had been nourished by a wolf, but the natives of the city believed that he had been so brought up, etc., etc. He had not learned to speak; he simply grunted and looked at persons askant, with the cunning, silly leer above referred to.

"Yours, etc."

Photo by Mr. H. Z. Darrah.

DANCING-GIRLS AT MONGKNEM DANCE, KHASIA HILLS.

Photo by Messrs. Frith & Co. [*Reigate.*

A LEPCHA.

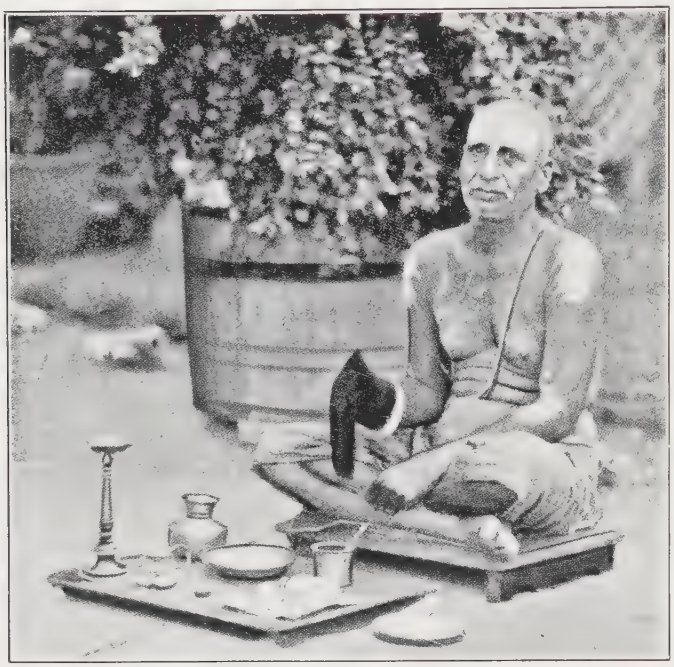


Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A BRAHMAN AT PRAYERS.

The subject attracted the attention of Professor Max Müller, who in the pages of *The Academy* pointed out the importance of the subject, and quoted a selection from the recorded cases of wolf-reared children. At the same time he strongly urged upon sportsmen, naturalists, and district officials the desirability of carefully investigating on the spot the probability and possibility of such cases being true.

The story of Romulus and Remus is not by any means singular. There are many other gods and heroes of antiquity who are stated to have been suckled by wolves, and whose histories are regarded as wholly mythical in consequence of the presence of this element. If the case of a child being suckled and reared by wolves can be established as a physical possibility by a single well-authenticated case in India, such histories will assume a totally new aspect, and will have a chance of being accepted in their entirety. Want of space alone prevents us from giving other examples, but the reader will find them in the paper quoted above.

THE KASHMIRIS.

The Hindus of Kashmir, in the north, are among the finest of Indian races. They became Mohammedans several centuries ago. They are described as almost European in appearance, and in Kashmir we miss the slender frames, prominent cheek-bones, and other unpleasant features so prevalent in other parts of India. The men are of a square, herculean build, well proportioned, and with a frank expression, while the women are fresh-looking and often decidedly beautiful (see illustrations on pages 190 and 191), with an almost Jewish cast of countenance. Those of the better classes are scarcely darker than the average natives of Italy. In character they are shrewd, witty, and cheerful. The Tibetans of this region, who belong to the Mongolian stock, are chiefly found in Ladak and Baltistan.

The warlike Ghoorkas of Nepaul are of mixed Tibetan stock.

THE PARSIS.

We must not omit from this brief survey of Indian races the Parsis of Bombay. They are Iranians (not Hindus at all in the proper sense) and descendants of the old Persian fire-worshippers who took refuge in India in the seventh century during the Mohammedan invasion of their country. They have ever since kept themselves aloof, thus preserving their religion intact, and their race too (see the photograph on page 192). They are remarkable for general intelligence and commercial ability. They seem to be more in sympathy with their English rulers than any other race in the peninsula. They are very loyal subjects of His Majesty, and have acquired no small wealth.

THE KHASIS.

As a specimen of the Tibeto-Burmese race, which comes last but one in the scheme of classification given on page 177, we select the Khasis for brief description. This tribe, which

dwells in the Khasia Hills of Southern Assam, numbers about 140,000. Their voices are clear and distinct, and their cries, as they call to one another across long distances from hill-top to hill-top, can be heard far away echoing among the valleys. They are a well-built race, some of the men and women being perfect marvels of muscular development; as a rule, too, they are courageous, and can fight well behind a stockade. Their women are fond of dress and finery. According to Lieutenant Steel, R.A., who contributed a paper on these people to *The Journal of the Anthropological Institute* (Vol. VII., p. 305), they have grand dances in the

Photo by Messrs. Frith & Co.] [*Reigate.*

NATIVE PRINCES OF ORISSA.

month of March in honour of the new moon. They assemble in certain places, when a ring is formed, the girls standing two and two in the centre, facing outwards, in no particular order; they then move slowly round from left to right, the whole mass of them in twos, with a sideling step, such as soldiers make in "closing" right or left, with eyes fixed on the ground. The young bachelors run round the outside of the ring, waving fans made of feathers; outside them again come the ring of spectators, old married men and women, with children too young to be married. Rude music is played the whole time, and the spirit of

the proceedings is kept up by frequent and deep potations on the part of the male dancers and musicians. The whole is of an orderly character, and never degenerates into an orgie. The demure looks of the girls, some pretty enough, and the ardent glances of the youths as they pass round and peep slyly at their lovers, make a pretty picture. The dress of the girls is silk throughout, and the ornaments are of gold and coral, all but the crown, the feather, and the bracelets, which are of silver. The Khasis are evidently a very primitive people who have lingered on in their native hills from a remote antiquity.

RELIGION IN INDIA.

The Hindus, being an essentially religious people, cling very persistently to their old beliefs, and consequently Christian missionaries have great difficulties to contend with. The women exert a powerful influence, and until they are converted India can never become Christian. Another difficulty, and a very serious one, is the fact that a Hindu who gives up his old faith becomes an outcast, and those who espouse Christianity are not always of the best. But in spite of these obstacles it cannot be said that missions have failed. The number of native Christians is considerably over 2,000,000, and the Protestant communities have been increasing at the rate of 50 per cent. in each decade. Three hundred ordained native clergymen are helping the work of evangelisation, and there are 450 mission stations, with 500 European missionaries. The Roman Catholic Church counts over 1,250,000 of adherents, and is carrying on its work with great zeal. As the reader is well aware, caste is one of the chief obstacles to the spread of Christianity. "Will it ever be done away with?" is a very natural question, in answer to which we give the following quotation from Keane: "Redemption from this social yoke will ultimately be found in the spread of education, in such internal upheavals as are foreshadowed by the Brahmo-Somaj and other monotheistic movements, in the silent influences of the higher European culture, quickened by the development of the railway system and other levelling institutions." The Abbé Dubois, a well-known and zealous missionary, completely despaired of the higher castes ever becoming Christians, though he was ready to acknowledge that there was a harvest-field among the lower castes and outcasts. Of his own attempts to convert the Hindus, he

Photo by Messrs. Bourne & Shepherd] *[Bombay.*

NAGAS IN FULL DRESS.

remarks: "For my part, I may not boast of my successes in the sacred career during the period that I have laboured to promote the interests of the Christian religion. The restrictions and privations under which I have lived by conforming myself to the usages of the country, embracing in many respects the prejudices of the natives, living like them, and becoming all but a Hindu myself—in short, by being all things to all men, that I might by all means save some of those—have proved of no avail to me to make proselytes. During the long period I have lived in India in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between 200 and 300 converts of both sexes. Of this number two-thirds were Pariahs, or beggars, and the rest were composed of Sudras, vagrants, and outcasts of several tribes, who, being without resources, turned Christians in order to form connections, chiefly for the purpose of marriage or with some other interested views."

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A RELIGIOUS MENDICANT.

The following table shows at a glance the chief religions of India, and their relative strength in numbers. The Brahmans are by far the most numerous, being 72 per cent. of the population, while Mohammedans come next with nearly 20 per cent.:—

TABLE OF RELIGIONS.

	Numbers.	Percentage of Population.
Brahmanic	207,731,727	72.33
Mohammedan	57,321,164	19.96
Animistic	9,280,467	3.23
Buddhist	7,131,361	2.48
Christian	2,284,380	0.80
Sikh	1,907,833	0.66
Jain	1,416,638	0.49
Zoroastrian	87,904	0.03
Unreturned	42,578	0.014
Jew	17,194	0.006
Minor forms	185	
Total	287,223,431	100.000

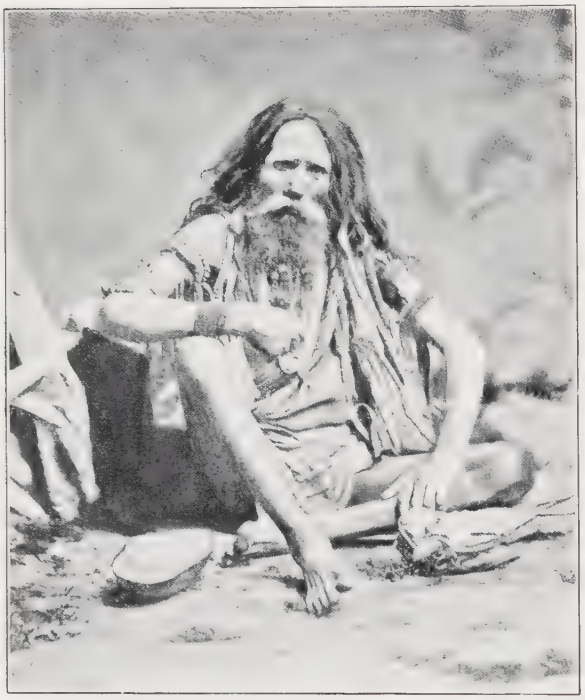


Photo by Messrs. Bourne & Shepherd] *[Bombay.*

A FAKIR.

We have already had occasion in previous chapters to speak of animistic religion; this very low and degraded form of faith prevails largely in Polynesia, Melanesia, and Australia, as well as in parts of Asia, where it is largely embedded as a sort of substratum in better religions. The term is used in a wide sense by Dr. Tiele, who thus defines it: "Animism is the belief in the existence of souls or spirits, of which only the powerful—those on which man feels himself dependent, and before which he stands in awe—acquire the rank of divine beings, and become objects of worship. These spirits are conceived as moving freely through earth and air, and, either of their own accord, or because conjured by some spell, appearing to men. But they may also take up their abode, either permanently or temporarily, in some object, whether lifeless or living it matters not; and this object, as endowed with higher power, is then worshipped or employed to protect individuals or communities (*fetishism*)." The main object seems to be to keep evil spirits in order by means of magic, or to propitiate them by gifts or by acts of homage. Leaving for the present this very low form of religion, we pass on to consider the faith of the noble Aryan immigrants from the North.

ARYAN THEOLOGY, LITERATURE, ETC.

Several exquisite hymns from the Vedas show clearly and eloquently the Aryan belief in a future state. The deceased, whose body the flames are consuming in the funeral pyre, is thus addressed: "Depart thou, depart thou, by the ancient paths to the place whither our fathers have departed. Meet with the Ancient Ones; meet with the Lord of Death. Throwing off thine imperfections, go to thy home. Become united with a body; clothe thyself in a shining form. Let him depart to those for whom flow the rivers of nectar. Let him depart to those who, through meditation, have obtained the victory; who, by fixing their thoughts on the unseen, have gone to heaven. Let him depart to the mighty in battle, to the heroes who have laid down their lives for others, to those who have bestowed their goods on the poor." The doctrine of transmigration is unknown, so that the circle of relatives round the funeral pyre sing with a firm assurance that their friend goes direct to a state of blessedness and reunion with the loved ones who had gone before. "Do thou conduct us to heaven; let us be with our wives and children," says a later hymn. "In heaven, where our friends dwell in bliss—having left behind the infirmities of the body, free from lameness, free from crookedness of limb—there let us behold our parents and our children." "May the water-shedding spirits bear thee upwards, cooling thee with their swift motion through the air, and sprinkling thee with dew." "Bear him, carry him; let him, with all his faculties complete, go to the world of the righteous. Crossing the dark valley which spreadeth boundless around him, let the unborn soul ascend to heaven. Wash the feet of him who is stained with sin; let him go upwards with cleansed feet. Crossing the gloom, gazing with wonder in many directions, let the unborn soul go up to heaven."

Photo by Messrs. Bourne & Shepherd] *[Bombay.*

A NATIVE INDIAN LADY.

The Vedic hymns reveal the Aryans on their victorious march from the North: in the earliest examples we see them still to the north of the Khyber Pass, in Kabul; in the later ones, as far as the River Ganges. They gradually pushed eastwards along the base of the Himalayas, and formed settlements by the great rivers of the Punjab. Their poets praise the rivers that gave them wealth in the form of broad fields with water. Never did they forget their northern home when they ceased to be wanderers and settled down into agricultural communities. Of this period the Rig-Veda is the great literary memorial. Its age is unknown. It may have been composed about 1400 B.C., which would probably be not very far removed from the period of the Exodus of the Israelites. Buddhism arose in the sixth century before Christ, and long before then the Vedas had been written. These splendid hymns were composed by certain families of psalmists (or *Rishis*). The Rig-Veda, contains over 1,000 hymns, with 10,580 verses. The system of caste was unknown then. The father was the priest of his own household. The chieftain was father and priest to his tribe; but at the greater festivals he chose some one specially learned in holy offerings to conduct the sacrifice in the name of the people. His title was "Lord of the settlers," and he seems to have been elected. No one can study early Aryan literature and religion without being filled with admiration for this noble race, from which we ourselves are sprung. Their women (as in Egypt) enjoyed a high position, and some of the most beautiful hymns were composed by ladies and queens. Marriage was held sacred. Husband and wife were both "rulers of the house," and drew near to the gods together in prayer. The barbarous practice of burning widows (*suttee*) was quite unknown; and it now appears that the later Brahmans were the responsible authors of this horrible rite. They actually distorted the plain and obvious meaning of the following beautiful

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A FAKIR'S HOME.

Photo by Mr. H. Z. Darrah.

A FAKIR AND FAMILY IN DWELLING-PLACE UNDER THE WHITE ROCK, NEAR DOWLIE.

words from one of the Vedas: "Rise, woman" (says the sacred text); "come to the world of life—come to us; thou hast fulfilled thy duties as a wife to thy husband."

These free-hearted tribes had a grand trust in themselves and in their gods. Like other conquering races, they believed both themselves and their deities to be altogether superior to the swarthy aborigines. Such noble confidence—of which Britons certainly inherit their full share—is a great source of strength to a nation. Their divinities (*Devata* in Sanskrit, literally "The Shining Ones") were the great powers of Nature, and some of their names still survive in English, and can easily be traced back through Latin and Greek forms. But as the Aryans advanced in progress they became divided into castes, directed by a powerful priesthood. How did the priests become so completely a caste by themselves? In this way. As already stated, in the early days a lord or chieftain called in some man specially learned in holy offerings to conduct the tribal sacrifices. These men were highly honoured. The art of writing being unknown (so it is supposed), the hymns and words were handed down by word of mouth. In this way those families who learned them by heart became hereditary owners of the liturgies required at the most solemn offerings to the gods. Hence members of such households were chosen again and again to conduct the sacrifices and to chant the battle-hymn, to implore the divine aid, or to pray away the divine wrath. The simple warriors of that age came to believe that a hymn or prayer which had once brought them victory would probably do so again. In this way the hymns became a valuable family property for those who had composed or learned them. It was a possession even more absolute than modern "copyright." The potent prayer was called *Brahma*, and the man who offered it *Brahman*. These families did all in their power to make the ceremonies solemn and imposing; and gradually a vast array of ministrants grew up round each of the greater sacrifices,—first, the officiating priests and their assistants, who dressed the altar, slew the victims, and poured out the libations; then, the chanters of the hymns; then, the reciters of other parts of the service; and, lastly, the superior priests, who supervised all the proceedings.

The Brahmans had in their keeping not only the sacred books, but the philosophy and science of the Hindus. And, moreover, they were the custodians of all the secular literature—like the monks of Europe in early and mediæval days. In order to understand the long period of time that this Brahman supremacy has lasted, we must bear in mind that they were a literary as well as a religious caste. At times this supremacy has been assailed—and for two centuries actually overthrown—but still for twenty-two centuries they have been the counsellors of princes and teachers of the people. An extract from the Rig-Veda illustrates their power: "That king before whom marches the priest, he alone dwells well established in his house, to him the people bow down. The king who gives wealth to the priest, he will conquer, him the gods will protect."

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

THE LATE MAHARAJAH OF HOLKAR.

In time the thoughtful and reflective Brahmans began to perceive that the old gods of the Vedas were but poetic fictions. For when they came to think the matter out, they arrived at the conclusion that the sun, the aqueous vapour, the sky, the wind, and the dawn could not all be separate and supreme creators, but that they must all have proceeded from one great First Cause. They therefore, in order to appease old prejudices, accepted "The Shining Ones" of the Vedas as beautiful and useful manifestations of divine power, and did not cease to conduct sacrifices in their honour. But among themselves they began to teach the doctrine of the Unity of God. To the Vedas, the Brahmanas, and the Sutras they added a vast body of theological literature, composed at intervals between 1000 B.C. and 800 B.C. The Upanishads, meaning the Science of God and his Identity with the Soul; the Aranyakas, or Tracts for the Forest Recluse; and the much later Puranas, or Traditions from of Old,—all contain mystic and beautiful doctrines inculcating the Unity of God and the Immortality of the Soul, mingled with less noble dogmas, popular tales, and superstitions. The masses continued to believe in four castes, four Vedas, and many deities; but the most thoughtful Brahmans taught and believed that in the beginning there was but one caste, one Veda, and one God.

The High-born Dawn, the Genial Sun, the Friendly Day, and the kindly but confused old groups of Vedic deities gradually gave place to the conception of one god in his three manifestations,—as Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer and Reproducer. These still form the Triad of Hindu mythology. But Brahma, the Creator, was too abstract to be a popular god. There is only one great seat of his worship at the present day. Vishnu, the Preserver, was more popular; in his ten incarnations, especially in his seventh

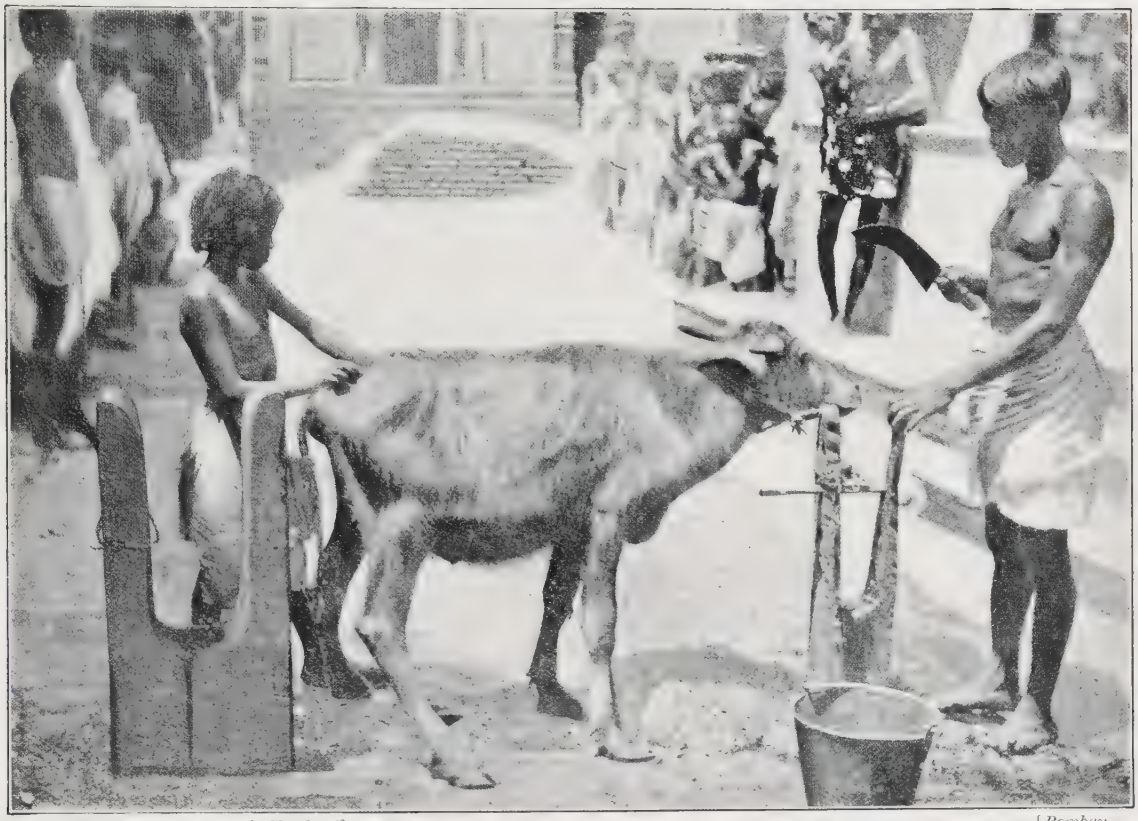


Photo by Messrs. Bourne & Shepherd] [*Bombay.*

A HINDU SACRIFICE.

and eighth, as Rama and Krishna, under many names and in various forms, he supplanted the bright Vedic gods. On the other hand, Siva, the third person of the Triad, first as Destroyer, and then as Reproducer, conveyed the profound conception of death as a change of state and the means whereby the gates of heaven are opened to the righteous. Thus Siva claimed reverence from the mystic and philosophical Brahmans, while at the same time his terrible aspects associated him alike with the Rudra, or "God of Roaring Tempests" of the Veda, and also with the blood-loving deities of the aborigines. Vishnu and Siva, in their diverse male and female shapes, now form, to a large extent, the gods of the Hindu population.

In those early days religion and literature were intimately connected; a few words on the Aryan religious poetry may therefore not be out of place here. The entire religious service was taken from the Veda, or "Inspired Knowledge," an old Aryan word that reappears in the Latin *vid-ere*, to see or perceive (compare the Greek οἶδα, I know, German *wissen*, and English *wit*). The Vedic books are four in number, and known as the Rig-Veda, the Yajur-Veda, the Sama-Veda, and the Atharva-Veda. Of these, the Sama consists mostly of selections from the Rig-Veda, while the Yajur-Veda is only a collection of hymns relating to the practical details of sacrificial rites; hence the Atharva and the Rig Vedas are the chief source from which we can gather information of the religion of the early Aryans. The Atharva-Veda, which is much more recent than the others, consists mainly of incantations, invocations, magic spells, love-charms, and formulas. To the Vedas were appended long prose compositions called the Brahmanas; these, although long and tedious, are yet of considerable interest, because they contain the record of the oldest forms of the sacrificial ritual, the oldest traditions, and the oldest philosophical speculation. The Rig-Veda has two Brahmanas, the Sama-Veda has four, the Yajur-Veda has two, and the Atharva-Veda has only one. These Brahmanas are again divided into the Aranyakas, dealing with the life of the ascetic in the forest;

Photo by Messrs. Watts & Skeen] *[Rangoon.*

A CORMGHI WOMAN, MADRAS.

and the Upanishads, which contain the freer religious speculations of the time. By the time the latter were written the simple and lofty ideas of the Vedic hymns had vanished, and the worship of the gods was replaced by an elaborate cult. Everything was done that could be done to make the people believe more than ever in the supernatural origin claimed by the Brahmans both for themselves and for their teaching.

In the Vedic period the Brahman was (as the word denoted) "one who prays," a "worshipper," or "the composer or reciter of a hymn." The veneration for these priests runs through all the life of the Hindu peasant, and takes the practical form of either offerings or food. No child is born, named, betrothed, or married, nobody dies or is burned, no journey is undertaken or auspicious day selected, no house is built, no agricultural operation of importance begun or harvest gathered in, without the Brahmans being fed. A portion of the produce is set apart for their use. They are consulted in sickness and in health; they are feasted in sorrow and in joy. Tall, erect, proud, conscious of his superior intellect, the Brahman walks along with an air that well expresses his inward conviction of inherent purity and sanctity.

The Brahman caste, having after prolonged struggles established its power, made a wise use of it. From the ancient times when the Vedic hymns were composed, they clearly recognised that, in order to rule their fellow-men in spiritual matters, they must renounce temporal power—a lesson which the Roman Church has not learned even yet. They could not be kings, but they did become kings' counsellors and guides. As the duty of the Sudra, or menial, was to serve, of the Vaisya, or peasant, to till the ground or follow some handicraft, and of the Kshatriya caste to fight, so that of the Brahman was to be priest and offer up prayers and sacrifices. As their functions were mysterious and above the reach of other men, so they considered must their lives be. Their whole life was mapped out for them. On entering into manhood, the Brahman was solemnly invested with the sacred thread of "the twice-born." Youth and early manhood were spent in learning by heart the inspired scriptures from the lips of some older priest, in tending the sacred fire, or in attending to the personal wants of their revered teacher. These studies completed, the young man married and brought up a family, so gaining a practical knowledge of the world and of human nature. To this period the third stage in his life was a strange contrast; for he retired into the forest, feeding on roots, and practising certain religious rites. The last stage was that of the ascetic or religious mendicant, quite out of touch with mundane affairs, and striving to attain a condition of mind which, heedless of the joys or pains of the body, is intent only on its own perfection and the attainment of peace. He became one of the holy men so well described by Mr. Kipling in his wonderful and enchanting "Jungle-Books" (see "The Miracle of Purun Bhagat"). He ate

A MARWARI.

AN AJMIR MOHAMMEDAN.

A DELHI MOHAMMEDAN.

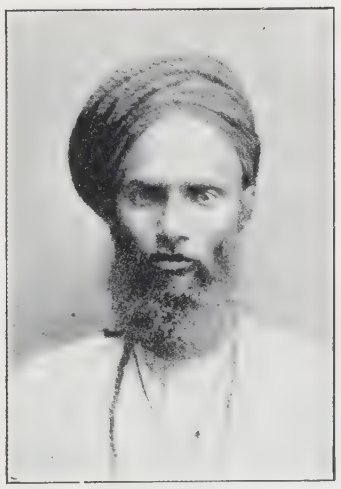
A MULTANI.

A MADRASI.

A BRAHMAN.

A BRAHMAN PRIEST.

Photos by Messrs. Bourne & Shepherd]



A FAKIR.

A BHATIA.

[*Bombay.*

Photo by Messrs. Bourne & Shepherd]

AN EXECUTIONER OF REWA.

only what was given to him. All through life he practised a strict temperance, drank no wine, and set an example to others of "plain living and high thinking." For "what is the world?" said a Brahman sage. "It is even as the bough of a tree, on which a bird rests for a night, and in the morning flies away."

Doubtless a certain number of individuals out of such a large class would find the yoke a hard one, and might relapse into worldliness. This has happened to a certain extent; and, moreover, the struggle of life in modern times has forced very many of these sacred persons to take up secular pursuits. But all Sanskrit literature bears witness to the fact that this ideal life was constantly before the eyes of the Brahmans, and that they did to some considerable extent live up to this high standard in its two essential features of self-culture and self-restraint. Certain incidents recorded in the history of Buddha in the sixth century before Christ show that numbers of Brahmans were then living according to the rules of life laid down for them. Three centuries later the Greek ambassador Megasthenes found them discoursing in their groves chiefly on subjects such as life and death. To this day they have their colleges, and English visitors to these retreats are struck with the strict discipline enforced and the devotion of the students to their studies.

Brahmans marry only within their caste; they become fathers when in their prime; and not being called upon for military service, they have not lost any of their best and strongest sons in war. Hence their best qualities have been transmitted in an ever-increasing measure to their descendants. The Brahmans of to-day, therefore, present to us the result of nearly 3,000 years of hereditary education and self-restraint, and the result is that they have produced quite a distinct type. Even the passing traveller in India marks them out both from the muscular and athletic Rajputs, or warrior class, and from the dark-skinned, thick-lipped, and short aborigines (Dravidians and Kolarians). The class has become the ruling power, not by force of arms, but by superior mind and the effects of culture and true temperance. Dynasties rose and fell; conquests took place; religions, such as Buddhism, have spread themselves over the land and disappeared; but the Brahman has calmly ruled, swaying the counsels of kings and princes, and receiving the homage of the people, as beings half

Photo by W. Gregory & Co.] [*Strand, W.C.*

AN INDIAN PRINCE WHO ATTENDED THE QUEEN'S JUBILEE, 1897.

divine. But we have not yet awarded them the full measure of praise which is undoubtedly their due. For their own Aryan people they developed a noble literature. Not only were they priests of their people, but also their philosophers, statesmen, law-givers, men of science, and even poets. Nor could the lower and aboriginal race fail to share in the general upward progress. To these barbarians, survivals of the Stone and Bronze Ages (so called), they brought a knowledge of metals and higher religious teaching in the place of a mere belief in demons. Within historic times the Brahmans have largely incorporated the aborigines within the folds of an all-embracing Hinduism, though not without some concessions to their primeval notions.

But let us look at the other side of the picture. A Brahman sees nothing humiliating in asking for or receiving alms. According to his ideas, it is a right of which he may make free use. His attitude when begging is also very unlike that of the poor wretch among ourselves who fawns and grovels for the smallest trifle. The Brahman asks for alms as for something that is his due, and not as though imploring a favour or a benefit. The begging Brahman boldly enters a house and states what he wants. Should he receive anything, he takes it without saying a word, goes away without any acknowledgment, and without showing the smallest sign of gratitude. Should he meet with a refusal, however, he retires without any complaint or grumbling.

Photo by Mr. Fred. Bremner] *[Quetta.*

A NATIVE FROM THE AFGHAN-BALUCH FRONTIER.

Intense selfishness is also a common characteristic of a Brahman. Brought up in the idea that nothing is too good for him, and that he owes nothing in return to any one, he models the whole of his life on these principles. He would unhesitatingly sacrifice public good or his country itself if it served his own interests, and he would stoop to treason, ingratitude, or any deed, however black, if it promoted his own welfare. He makes it a point of duty, not only to hold himself aloof from all other human beings, but also to despise and hate from the bottom of his heart every one who happens not to be born of the same caste as himself; and, further, he thinks himself absolved from any feelings of gratitude, pity, or consideration towards them. If he occasionally shows any kindness, it is only to some one of his own caste. As for the rest of mankind, he has been taught from his earliest youth to look upon them all as infinitely beneath him. The Brahmans number more than 4,500,000.

Perhaps there is no country in the world where religious fanaticism is carried so far as in India. Devotees are often seen stretched at full length on the ground, and rolling in that posture all round the temples, or during the solemn processions before the cars which carry the idols. It is a remarkable sight to see a crowd of fanatics rolling in this manner quite regardless of stones, thorns, and other obstacles. Others, inspired by extreme fanaticism, voluntarily throw themselves down to be crushed under the wheels of the car on which the idol is borne (this has now been prohibited by law); and the crowds that witness these acts of

madness, far from preventing them, applaud them heartily, and regard them as the very acme of devotion. Some devotees are to be met with who make a vow to walk with bare feet on burning coals. Very few escape from the ordeal with their feet uninjured. Others pierce both cheeks with silver wire. Thus bridled, the mouth cannot be opened without acute pain. Many have been known to travel for twenty miles with these wires in their jaws. Some fanatics will cut out half their tongue. Again, there are others who bind themselves to go on a pilgrimage to some distant shrine by measuring their length along the ground throughout the whole distance. Beginning at their very doors, the pilgrims stretch themselves on the ground, rise again, advance two steps, again lie down, again rise, and continue this until they reach their destination.

In India there are thousands of men living a life of religious contemplation who never do any work, but are supported by alms. *Fakir* is one of the names by which these holy men are known (see illustrations on pages 199, 200, 202, and 203). They sit under trees or among the tombs, or live together in monasteries. They are not all of one religion; for while some are Hindus, others are Sikhs, or even Mohammedans. According to Mr. William Crooke, however, the fakir is often an "idle, loafing vagabond, who wanders about the country begging alms. In the North-western Provinces there are no less than 2,000,000 of these sturdy beggars." It is only fair, however, to add (as Mr. Crooke himself informs us) that there is another class of fakirs who live in monasteries, devoting themselves to religious meditation, and who do not beg. Many of them are quiet and worthy people.

The Egyptians considered that to kill, even by accident, one of their sacred animals was the most heinous of crimes. Whoever was guilty of such an act was invariably put to death. A Roman soldier was torn in pieces by the populace, in spite of the terror that the name of Rome inspired, for having by mischance killed a cat. Diodorus, who records this incident, also mentions that during the famine the Egyptians preferred to devour each other rather than touch the animals they held sacred. The Hindus would also carry their scruples to the same point. In whatever straits they may be, they would prefer to die rather than save their lives by killing cattle. From this we may conclude that, though they daily witness the slaughter of the sacred animals by

Photo by Mr. Fred. Bremner] *[Quetta.*

NATIVES FROM THE AFGHAN-BALUCH FRONTIER.

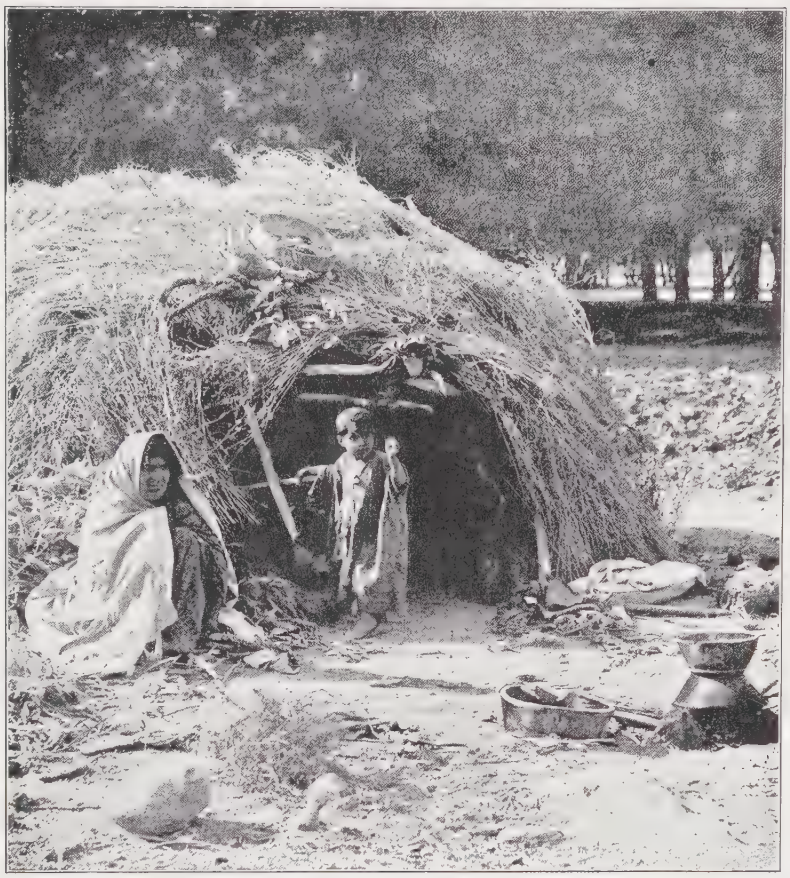


Photo by Mr. Fred. Bremner] [*Quetta.*

AN AFGHAN WOMAN AND CHILD.

Europeans without uttering any loud complaint, they are far from being insensible to the insult; and although they do not now openly revolt, on account of the fear inspired in them by foreigners, their indignation is none the less because secret. "Pious Lingayats have often come to me," says the Abbé Dubois, "imagining that my title of European priest gives me great influence over my fellow-countrymen, to implore me, in earnest terms and even with tears in their eyes, to do everything in my power to put a stop to the sacrilege. In states which are still ruled by heathen princes, on no pretext whatever is it permitted to kill a cow. In fact, this act of sacrilege, so hateful to Hindus, is only permitted in provinces where Europeans or Mohammedans hold sway."

AFGHANISTAN AND BALUCHISTAN.

The Afghans are a fine race, tall and well built, with somewhat aquiline nose and a warlike countenance. Within recent times many of them have migrated into the Punjab and seized territory there; not a few of them now serve in the native army of India. Although famous for courage, their discipline is not so good as that of Sikhs or Rajputs. If we compare the national character and customs of the Rajputs of India with those of the Afghans in their own country, we find a very remarkable similarity. Both exhibit a warlike spirit, are strongly averse to control, addicted to vice and debauchery, unstable, proud, jealous of national honour and personal dignity, and domineering. With regard to customs, we find pretty much the same laws of hospitality, protection to the refugee, exaction of vengeance, jealousy of female honour, and widows marrying the dead husbands' brothers. Again, in physiognomy there is a striking resemblance, both possessing a decidedly Jewish type of countenance. According to a native tradition, Syria was the home of the Afghans until Nebuchadnezzar carried them into captivity and planted them as colonists in parts of Persia and Media. Hence they appear to have migrated eastwards into Ghor, a mountainous country, where they received the names "Bani Afghan," or "Children of Afghan," and "Bani Israel," or "Children of Israel." This theory of their origin seems to be confirmed by the testimony of Esdras, the prophet, who says that the captured ten tribes escaped and took refuge in the country of Arsareh, which may be the Hazarah country of which Ghor is a part. There is other testimony to the same effect. At present no one can say at what period the Afghans of Ghor moved on into the Kandahar country.

By the people of India, Afghans are called Pathans, in common with all the Pukhto-speaking peoples, who use the word in a very wide sense; but the people themselves use it in a very restricted sense. The former include under this general term even the Tajik and the Hazarah, both Persian-speaking peoples. The latter apply it only to Pukhto-speaking races, and even then with a distinction. Pathan, then, means Pukhtun. "The sections themselves are divided into a multiplicity of minor branches, septs, and clans, offering still further obstacles to a general amalgamation of the whole race. And the race itself is everywhere opposed to other races speaking different languages, such as Tajiks, Hindkis, Usbegs, Siah-Posh Kafirs, Hazaras, and Aimaks, which, although numerically inferior, possess greater national cohesion,

Photo by Mr. Fred. Bremner] [*Quetta.*

BRAHUIS OF AFGHANISTAN.

and which in some cases have been able to maintain their independence. But for these untoward circumstances the Afghan race, by its warlike spirit and remarkable physical vitality, might seem destined to subdue the surrounding peoples. But their national resources have hitherto for the most part been frittered away in internecine broils and struggles for the local independence of individual chiefs and tribes" (Keane).

Mr. Bellew, in his "Races of Afghanistan," says: "Looking at the Afridi as we find him to-day, it is difficult to imagine him the descendant of the mild, industrious, peace-loving, and contemplative Buddhist, abhorrent of the shedding of blood or destruction of life of even the minutest or meanest of God's creatures; or even to imagine him descended from fire-worshipping ancestors, whose tender care for life was almost equal to that of the Buddhist, and whose sincere and punctilious devotion to the observance of the minute ceremonies and ordinances of their religion was surpassed by none. The Afridi of to-day, though professedly a Mohammedan, has really no religion at all. He is, to a great extent, ignorant of the

tenets and doctrines of the creed he professes, and, even if he knew them, would in no way be restrained by them in pursuit of his purpose. Whatever he may have been as a Buddhist or as a fire-worshipper, he has now sunk to the lowest grade of civilisation, and borders upon the savage. Entirely illiterate, under no acknowledged control, each man his own king, the nation has dwindled down to a small community of less than 300,000 souls, mostly robbers and cut-throats, without principles of conduct of any kind, and with nothing but the incentive of the moment as the prompter to immediate action. Even among his own nationality (the Pathan) he is accounted the faithless of the faithless, and is held on all sides to be the most fierce and stealthy of all enemies. As we know him, merely in the character of an independent neighbour, he is a wily, mistrusting, wolfish, and wilful savage, with no other object in life but the pursuit of robbery and murder, and the feuds they give rise to."

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

AFRIDIS.

The writer of the above work (published in the year 1880), so well known to all students of Indian ethnology, makes a remarkable prophecy with regard to these Afridis, and one which a year or two ago was so completely fulfilled that we feel sure his warning will interest our readers. He says: "The result of thirty years' contact with them has in no way attached the people to us, nor has the example of British rule made any visible change in their condition, except perhaps in enabling them, through our own neglect to protect ourselves manfully, to become the best armed of any of our frontier tribes. We shall have some day to conquer this people and annex the country, and we shall then find what a born race of marksmen can do with our own Enfields and Sniders and Martini-Henris in their hands,—partly acquired by a weakness the Afridi has for enlisting into our native army and then deserting, and quite naturally taking his arms with him; but mostly by clever theft in the barracks of every newly arrived regiment, European or native."

On the southern slopes of the Hindu-Kush Mountains and near to Kashmir are the

Photo by Mr. Fred. Bremner] [*Quetta.*

CHIEFS OF BALUCHISTAN.

territories of Kafiristan, Gilgit, Chitral, Swat, and Chilas, hitherto supposed to owe allegiance to the Afghans. But all except Kafiristan, which the Afghans have now occupied, have come under British rule. Very little was known of Kafiristan ("Land of the Infidel") before Mr. (now Sir) G. T. Robertson's expedition of 1889–90, and his journeys were in the eastern and central parts only; but he has collected valuable information. In his opinion the people appear to be mainly derived from the old Indian population of Eastern Afghanistan, who, rejecting Islam, took refuge in the almost inaccessible mountain valleys of the Hindu-Kush, and mixed more or less with the dark aborigines, who are still represented by the Presuns, Arams, and others, while they themselves have received the name *Siah-Posh*, or "black-clad," on account of the dark colour of their clothing. The two types are still clearly to be discerned: the one (Aryan) with high and regular features; the other coarse, flat-nosed, and with hair nearly down to the eyebrows. The Siah-Posh are a brave and intelligent people, living under a tribal system.

The inhabitants of Baluchistan, often called Baluchis, are decidedly different from Pathans, both in character and in appearance. They are brave and chivalrous, essentially wanderers, not very energetic, and always needy and hungry. Though less democratic in their ideas than the Pathans, they are even fonder of their personal liberty. The ruling race, however, in Baluchistan are not the Baluchis, but the Brahuis, who were in the country before them, and are more numerous. The affinities of the Brahuis have not yet been determined. They inhabit the eastern highlands, while the Baluchis dwell mainly in the lowlands. The latter have migrated into the Punjab; hence we were able to obtain the excellent photographs of a group of them by Mr. Fred. Bremner, of Quetta. Both races are Mohammedans, the Brahuis being Sunnis and the Baluchis Shiahs, like their Persian kinsmen.

Photo by Fred. Bremner] [*Quetta.*

CHIEFS OF BALUCHISTAN.

CHAPTER X.

TURKESTAN, BOKHARA, SIBERIA, AND PERSIA.

TURKESTAN.

The population of this great region is composed of different races, so blended together as to produce a type differing in important characteristics from the primary stocks, both Turki and Iranian. The Turki branch of the great Mongolo-Tartar division of the human species, which is the predominating one, occupies nearly all Turkestan. The population is estimated at 5,500,000, of whom Iranians, of Persian stock, constitute one-fifth, while the Galchis, another distinct people, though related to the Iranians, number about 300,000 in Ferghana, Zarafshan, and the valleys of the Upper Oxus.

In prehistoric times the Turki races were nomad tribes, wandering over the plains and uplands of their country. Warlike and fond of freedom, they sought only pasturage for their flocks and herds. Their arable tracts and the cities they built (as, for example, Khiva, Bokhara, Ferghana, and Samarcand) were of old, as they are now, the joint home of men belonging to the Turki and Persian races. For centuries a considerable intermingling of these races has been going on, with the result that the original types have become so much modified as to be hardly distinguishable in the general mass, although some typical features may appear as strongly marked in individuals of the mixed race as in either Turk or Persian of the purest blood. The people of both races are divided into a great number of tribes, and each tribe is again split up into clans or families.

The principal tribes of Turki stock are the Kirghiz, the Turkomans, and the Usbegs (described on page 222). The Kirghiz are divided into two branches — namely, the Kirghiz-Kazaks and the Kara-

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A TURKOMAN.

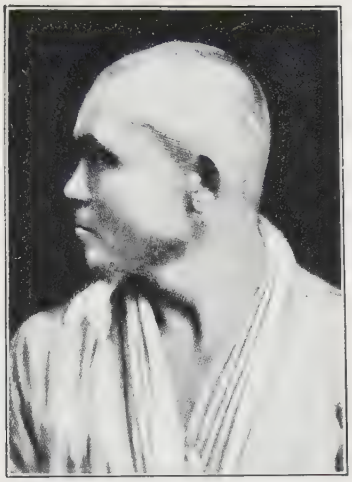
By permission of the Royal Geographical Society.

A KARA-KIRGHIZ WOMAN.

Kirghiz, who together number about 3,000,000. The Kara-Kirghiz, or "Black Kirghiz," who live on Great Pamir and the Tianshan Highlands, number only about 300,000. The Kirghiz-Kazaks themselves have never used the name Kirghiz, which was given them by the Russians in order to distinguish them from their own Cossaks. They are the lowlanders; while the Kara-Kirghiz are the highlanders, who have largely wasted their energies in fighting among themselves and with the Kirghiz-Kazaks, who exercise the authority of lords and owners over the vast steppes extending from the Lower Volga to Zungaria, and from the head-waters of the streams that flow northward to the shores of the Sea of Aral. The Kirghiz-Kazaks are considered to fill an intermediate position between the Turki and Mongol races, possessing many physical traits in common with the Mongolian, but speaking a pure Turki dialect. Originally they were divided into three septs, or "hordes." The Middle Horde retained the cities Tashkend and Turkestan; the Great Horde moved to the east; and the Lesser Horde to the west and north.

In the year 1734 the subjugation of the Kirghiz-Kazaks by the Russians began; but more than a hundred years of intermittent war and constant persecution were required to make these wild wanderers of the plain recognise that they were in conflict with a mighty and constantly increasing power, to which they must surrender some, at least, of their independence. These people are generally short of stature, with round, swarthy faces, short noses, small, sharp black eyes, and the tightly drawn eyelids which are seen in all races derived from primary Mongolian stock. Flocks and herds are their only wealth. The summer they spend on the higher slopes of the mountains where pasture can be found; in winter they descend to the valleys. Members of the same tent-village, which they term an *aul*, are generally kinsmen, and their flocks may graze on the same lands. So hardy are these people that they can go without drink for a whole day and without food for several days. They are very fond of mutton, but at their great feasts horse-flesh is eaten. Having no bread, they sometimes make a kind of porridge of millet. Tea is a favourite beverage, but koumiss may be called the national drink. It is made of mare's milk fermented, and is preserved in skins. Travellers say it is very wholesome, and many medical men in England recommend it to consumptive patients.

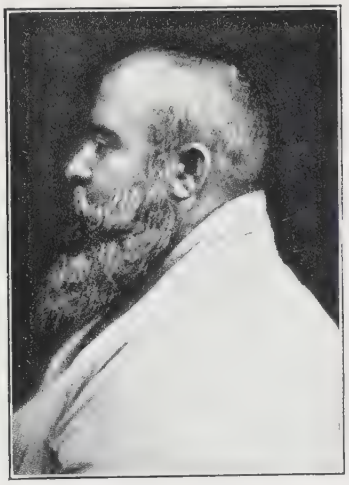
The men all shave their heads and allow their small beards to grow. They wear immense baggy breeches and a coarse shirt, the most noticeable feature of which is the wide, flapping collar. The outer garment is like a dressing-gown, and two or three of these are sometimes worn together, according to the temperature. Men who are rich in flocks and herds have magnificent velvet robes, richly embroidered with gold and silver. Embroidered skull-caps are worn, and over these oddly shaped hoods of sheep skin or conical felt hats. Belts, saddles,



A KIRGHIZ MAN OF TASHKEND.

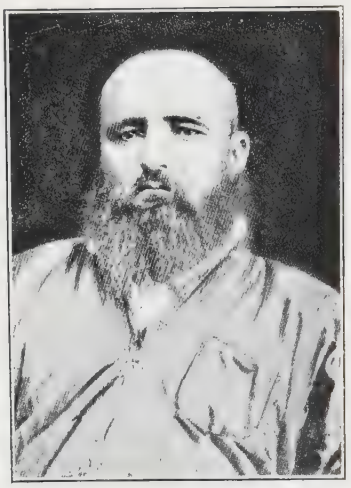
A KIRGHIZ MAN, DISTRICT OF SEMIRETCHENSK.

A KARA-KIRGHIZ, DISTRICT OF SEMIRETCHENSK.



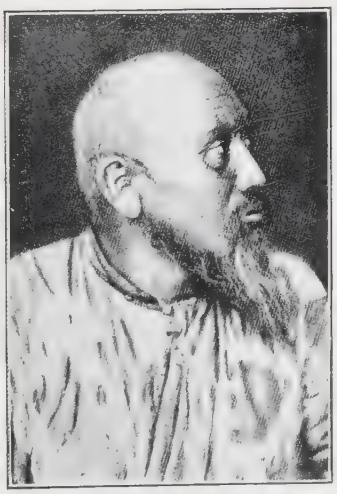
AN USBEG MAN, DISTRICT OF ZARAFSHAN.

AN USBEG WOMAN, DISTRICT OF ZARAFSHAN.



A TAJIK MAN OF TASHKEND.

A TAJIK WOMAN OF TASHKEND.



A TARANCHA MAN, DISTRICT OF KULJA.

A TARANCHA WOMAN, DISTRICT OF KULJA.

By permission of the Royal Geographical Society.

and bridles are often covered with silver, gold, and precious stones. The women dress nearly like the men; but instead of wearing felt hats, their heads and necks are wrapped up in loose folds of white cotton cloth, so as to make a bib and a great turban combined. The women do most of the work, the men being lazy. Girls watch the sheep at night.

Owing to the simple conditions of their lives, the Kirghiz-Kazaks are far more truly children of Nature than most Asiatics. The men are great riders, being able to travel hundreds of miles without apparent fatigue. Spending their time mostly on horseback, they acquire an intimate familiarity with all the aspects of the plains and hills. Their powers of vision are most remarkable; and being very observant, they are invaluable guides for travellers. They can find their way at night without the aid of the stars, and are able to distinguish the colour of a horse on the horizon long before the stranger can discern its presence there.

Marriage is purely a matter of barter; betrothal takes place at an early age. Sometimes the bride costs her husband as much as 100 mares, but never less than twenty-seven. In 1868 the Russian Government gave to brides the right of withdrawing from wedlock with bridegrooms to whom they had been engaged in extreme youth. The men for a long time kept the women ignorant of this law; but when it was published, a number of brides came forward to claim their freedom. In old days a woman who wished to be free from her husband was obliged to run away from him three times. Then, if upon inquiry it could be proved that she had been harshly treated, the marriage was dissolved.

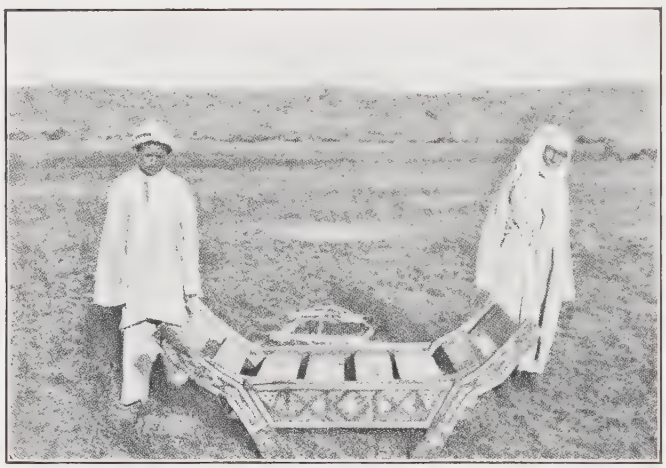


Photo by M. Labbé [*Paris.*

A KIRGHIZ BED.

At the birth of a child an assembly of old women employ magic rites to keep off evil spirits, and in order to propitiate them part of the flesh of a freshly killed lamb or sheep is thrown into the fire. A boy baby is greeted with joy; but the arrival of a girl is felt as a burden and a misfortune.

When a death takes place, the body is well washed, dressed in clean white clothes, wrapped in linen and felts, and carried with but little delay to the grave. The ground is dug out to a depth of three feet, the spot is marked with a stone, and mourners visit the grave for forty days after the interment.

Religion is scarcely more than a name. The people profess themselves Mohammedans, but very few have any fixed religious principles. There is no settled and recognised priestly order. They rarely pray; and such notions as are entertained concerning things supernatural are nearly all derived from older paganism and contemporary Shamanism, which is a species of Nature-worship, with Shamans or wizards to officiate and to interpret signs and omens.

From the earliest accounts Turkomans appear as a plundering nomad race, who were never politically organised. "We are all equal," they say; "with us every man is a king." The title of khan among them is little more than honorary. As their name implies, they are of Turki stock. The number of these people is estimated at over 600,000. They are divided into nine sub-tribes, each of which is independent of the others, though all recognise a common origin. A feeling of brotherhood prevents anarchy. The Turkoman was till recently a slave-dealer, selling Persians, whose caravans he waylaid in Khiva and Bokhara. In 1881 the Russians destroyed the military power of the Turkomans by capturing their principal

fortress, Geok-Tepe, when 20,000 people were slaughtered, and the "White Czar" has since repressed slave-dealing. They are a brave, hardy race, naturally averse to restraint, preferring a free life on the steppe to the routine and method of a city.*

BOKHARA.

In Bokhara we find Usbegs, of Turki stock, and Tajiks, who represent the original Iranian element, differing in many respects from the Persians. Bokhara, though nominally independent, is so completely dominated by Russia as to be practically part of her empire. Few states of its small size contain a population so heterogeneous; for besides the Usbegs and Tajiks there are Arabs, Persians, Turkomans, and Jews. The population has been conjecturally estimated at about 1,000,000. Most of the Usbegs in Bokhara are engaged in agriculture and inhabit towns, but a few are still wandering nomads. Their manner is bold and straightforward. They associate with Tajiks, but as yet no real friendliness exists between the tribes, although

* The author is again indebted to Mr. E. Delmar Morgan, F.R.G.S., for his kindness in allowing him to reproduce here some of the excellent photographs taken for him during his travels in Eastern Turkestan. The originals are in the possession of the Royal Geographical Society, the Council of which also kindly gave their permission.

By permission of the Royal Geographical Society.

TURKOMAN WOMEN.

intermarriage takes place to a certain extent. In appearance, as well as in character, they are readily distinguished. The Usbegs are taller and thinner, have but scanty beards (owing to the Mongol strain in their blood), and much more strongly marked faces. They look upon Tajiks as effeminate and time-serving, although the latter have intellectual qualities which make them indispensable. The government is in their hands; their soldiers are brave and dashing. In religion all are fanatical Mohammedans. The Usbegs cultivate with great assiduity the music and poetry identified with their race. They arrange mock battles to celebrate great occasions, and are particularly fond of horse-racing.

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A DUNGAN WOMAN, PROVINCE OF KULJA.

The Tajiks claim to be of Arab descent; but physical traits, and the fact that their language is a dialect of Persian, prove them to be a branch of the latter race. They came from the west, and settled on the banks of the Zarafshan River at a time when the country was uninhabited, and only a jungle of reeds was to be seen where the town of Bokhara now stands. In that city Tajiks constitute the majority of the population, and have won a reputation as enterprising and skilful traders. Their peaceable disposition is attributed by the Usbegs to cowardice. They are known to be avaricious, faithless, and deceitful. The Iranian type is apparent in their faces; yet they differ in some respects from Persians who have settled in Bokhara within recent times. They may be described as tall, with handsome and regular features, rather fair in complexion, with black hair and eyes. The men cultivate ample beards, and try to improve their personal appearance as much as possible; yet their faces show an expression of shrewdness and of cunning which excites suspicion in others. Most of them speak Turki, the language of the Usbegs. Their intellectual superiority has secured for them a leading place in Bokharan society. (See illustrations on page 219.)

SIBERIA.

THE *native* inhabitants of Siberia are said to number scarcely 750,000, excluding the Bashkirs, who dwell west of the Ural River, and both the Kara Kirghiz and the Kirghiz-Kazaks, who live mostly south of the Aralo-Caspian region. All the numerous native races, of which we shall only describe a few typical ones, are being rapidly absorbed by the Russians, or Slavs. None of them appear able to hold their own, except the Yakuts of the Lena Basin, and the Kirghiz of the West Siberian Steppes. Ostiaks, Samoyedes, Giliaks, and others are fast dying out. All these and many more aboriginal tribes belong to the Mongolo-Tartar division, except the "Hyperboreans," who are as yet unclassified.

Of Mongolian stock are the Kalmuks, including Zungars, etc., all Buddhists, numbering about 20,000; the Buriats (eastern and western branches) about 250,000 in number.

Of Manchu stock are the Tunguses, including Lamuts, Oroches, Golds, Dungans, etc., about 80,000.

Of Finnic stock are Samoyedes, including Soyots, and others, about 35,000; Ugrians, including Ostiaks, 25,000; and Voguls, 4,500; and, lastly, mixed Finno-Tartars, to the number of 5,000.

Of Turki stock are Yakuts, Red and Black Tartars, etc., about 280,000.

By permission of the Royal Geographical Society.

DUNGANS OF KULJA.

Finally (leaving out Russians, Chinese, Manchus, Koreans, and Japanese), we have some unclassified races, such as Koriaks, Chukchis, Kamchadales, Giliaks, and Eskimo.

Kalmuks are found in Eastern Turkestan (the Tarim Basin) as well as in Siberia. They are Buddhists by religion; Lamas are their priests. At the yearly festival, held at a place called Joh, the bones of defunct Lamas, brought from all quarters, are boiled in a huge cauldron. On this occasion (according to the testimony of the late Sir T. D. Fraser's "Report on the Indian Government Mission to Yarkand") two or three aged Lamas always sacrifice themselves by jumping into the boiling liquor. At the conclusion of the festival the liquor is distributed among the attendant Lamas, who fill copper vessels, which they afterwards carry about suspended from their girdles. On returning home, they distribute the liquor to other Lamas,

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A GROUP OF SARTS AND DUNGANS, WITH CART (OR "ARBAS").

who again fill smaller copper vessels with it; and when a Lama eats, he first dips a wood pencil into his little copper bottle and passes it across his tongue.

At the present day the Kalmuks number about 20,000. In personal appearance they are ugly, and those who have dealings with them consider them cunning, dishonest, and drunken. The men are excellent horsemen, and breed camels for the Tiflis market.

The Mongolian race in Siberia is best represented by the Buriats, who possess its typical features and characteristics in a more marked degree than the Kalmuks. Their physiognomy undeniably proclaims their origin. They have very large skulls, square faces, and low, flat foreheads; the cheek-bones are high and wide apart, the eyes elongated, the nose is flat, the skin swarthy and yellowish, and the hair jet black. With the men the hair is allowed to grow upon the crown of the head, and is plaited into a queue that hangs down at the back. The hair around the crown is cut as closely as possible, but not shaved off. The women wear their hair in two thick braids, which fall from the temples to below the shoulders; and the unmarried girls interweave their hair with strings of coral.

The Buriats have been long settled on both sides of Lake Baikal. The two great branches of the Buriats, distinguished as the east branch and the west branch, according to the side of the lake they occupy, number 250,000, the highest number assigned to any of the natives races of Siberia. They are divided into eleven principal tribes, each of which is again divided into clans or families. Previously to their subjugation by the Russians all were addicted to the old Shamanist religion of Siberia; but towards the close of the seventeenth century those dwelling east of Lake Baikal adopted Buddhism, while most of the others conformed to the Orthodox Greek Church and became Christian, in name at least—though, it is said, both branches are still, at heart, genuine Shamanists.

The Buriats are of a decidedly phlegmatic temperament. They lack the active enterprise from which greatness is usually developed, and they have such an inborn disinclination for work of any kind that sometimes only the stimulus of hunger will move them to exertion. Through the Russians, with whom they have long had considerable intercourse, they have, unhappily, acquired a passionate love of strong drink and tobacco, and now one may often come across children eight or nine years old with pipes in their mouths.

The ordinary occupation of the Buriats is that of tending cattle. Mr. Lansdell mentions some rich Buriats who possessed 6,000 or 7,000 sheep, 2,000 head of horned cattle, and 200 horses; while Captain Cochrane tells of the mother of a Buriat chief who owned 40,000 sheep, 10,000 horses, and 3,000 horned cattle, beside a large property in furs. Though they are commonly unsociable and phlegmatic, there is no ground for assuming that the Buriats lack intellectual power. The English missionaries taught some of them Latin, and prepared in the Buriat language an elementary work on geometry, which is still much appreciated. One class of the Lamas among the Buddhistic Buriats study and practise medicine, in which they acquire a reputation for skill. Those of the Buriats who are Buddhists—and they are by far

the greater number of the people—have temples, ritual, an order of priests, and a considerable literature. Those who are Christians are not less endowed intellectually, and their number is increasing. Most travellers glance only superficially at what has been done and what is being done by the English Mission to the Buriats, and conclude without sufficient evidence that its efforts must be necessarily futile. Mr. Lansdell, however, has shown that, years ago, the English missionaries laid a solid foundation. They taught and trained several Buriat scholars, and they translated the Scriptures into the Buriat tongue, which translation the Russian missionaries have in their hands to-day. The Russian missionaries of the Greek Church count their converts by thousands. It has been ascertained that on the eastern side of Lake Baikal, among the Buddhist Buriats, 300 converts and children are baptised each year, and on the western side, where Shamanism prevails, the number annually baptised exceeds 1,000.

Following the scheme of classification already set forth—a scheme which is based on that of Keane—we come to the tribes of Manchu stock, included under the general name Tunguses.

The Tunguses hold an enormous domain, stretching from the Yenisei River to the shore of the Pacific Ocean, and washed at two points by the waters of the Arctic Ocean. Travellers who have lived among them enthusiastically praise the many admirable qualities of these people, and Mr. Keane asserts that "there can be no doubt that they are one of the very noblest types of mankind." They are of Manchu stock, and number about 80,000, divided into a great number of tribes, who wander over a far larger area than the men of any other race in Siberia. Those in the Valley of the Yenisei give themselves to the care of reindeer and to the chase. M. Theel says they are by far the most intelligent of the natives on the Yenisei, and that their rich women (such as the wives of chiefs) often wear furs of beaver, sable, and grey fox to the value of many hundred pounds sterling. He mentions, as a proof of their intellectual cultivation and their taste, a hexagonal spindle

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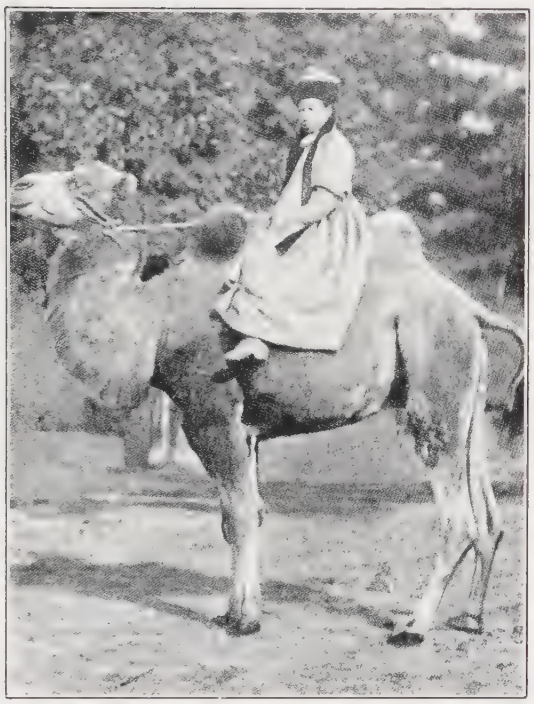
DURANI MENDICANTS.



A KALMUK WOMAN ON CAMEL.

of ivory which was presented to him there, upon which the days, the weeks, and the months of the year were represented by signs. The southern tribes of the race have adopted Buddhist doctrines; the northern tribes are mainly Shamanist, or pagan, though many have hearkened to the teaching of missionaries and become Christians. They are partly nomads and partly settled agriculturists and rearers of cattle. Cheerful under the most depressing circumstances, persevering, candid, and trustworthy, they are a fearless race of hunters, yet modest and self-reliant. Born amidst the gloom of their dense pine forests, they are not gloomy. Exposed from the cradle to the grave to every danger from wild beasts, rigorous climate, and rapacious man, they are not repelled by any difficulty. Want and hardships of every kind they endure with surprising fortitude, and nothing can induce them to quit their solitary woodlands, where they cheerfully face the Arctic terrors of their long winter rather than take service under the Russians.

Among the principal animals which the Tunguses hunt—whose furs they find marketable, and whose flesh is their food—are the sable, the common fox, the white fox, the elk, the reindeer, the wolf, the bear, the ermine, and the squirrel. At the beginning of October they start out on their snow-shoes, with the long, supple bow and a sheaf of arrows, or perhaps one of the common, almost worthless guns with which Russian traders supply them in exchange for the valuable spoils of the chase. Alone or in company the hunter goes into the virgin forest, and is followed by a little sledge drawn by dogs. The hunting of the elk is carried on to such an extent that in some years as many as 10,000 skins are offered for sale at Yeniseisk, after the Tunguses have taken all they require for tent-making, clothing, and other uses.

The Tunguses have no towns, no permanent villages, but live in tents of skin or of bark, according to the season. They have little idea of the mineral wealth with which their country abounds, though the many tons of gold procured there prove that a great part of the Yenisei Valley is a veritable El Dorado. They spend their lives peacefully, yet industriously, fishing in summer and hunting in winter, and on the whole, as we are justified in concluding, happily.

Middendorff says that the senses of these people are highly developed, their sight being extremely keen. But he found them incapable of distinguishing kindred colours—yellows and greens, greens and blues. They could only recognise the strongest tints, and that after long pondering. In their eyes all dark colours appear to be confused with black. They have but few musical instruments. Rattles made of reindeer teeth, sables' jaws, roes' feet, hang by the cradle of the Tungus baby to keep it quiet. In summer the people celebrate in song the feats of ancestors and heroes, the return of the sun, and other themes. Wrangel calls them "the Frenchmen of the tundra," on account of their liveliness, sociability, and courtly manners. Their way of life is an admirable example of the social virtues. Castren calls them "the nobility of Siberia."

From the people of Finnic stock we select for description the Samoyedes and the Ostiaks. The Samoyedes are perhaps the most primitive and untaught of all the Siberians. Their domain lies within the Arctic Circle, extending from the Khatanga River westward to the

A KALMUK WOMAN (PROFILE).

A KALMUK WOMAN (FULL-FACE).

KALMUK CHILDREN.

A KALMUK MAN.

The illustrations of Kalmuks are from photographs by M. Pierre Petit, Paris.

By permission of the Royal Geographical Society.

WOMEN OF TURKESTAN.

Kanin Peninsula, one of the most northerly points of Russia in Europe. They are usually represented as dwelling wholly on lands abutting on the Arctic Ocean; but the eastern branch, that found near the upper waters of the Khatanga River, does not appear to have quite reached the coast. Though only a dwindling remnant of a race, some of their natural qualities, as well as the conditions under which they are developed, render the Samoyedes an interesting people. In physiognomy they are strongly Mongolian; the expression is pleasant, though rather sad. We are indebted for the accompanying photographs to Dr. J. Szombathy, of Vienna, who took the pictures himself, and who has written an important paper on these people (Anthrop. Soc., Vienna). Their average height is above that of the Laplanders, and their limbs are better proportioned.

The name Samoyedes has been given them by the Russians. They call themselves Hasovo, which is equivalent to "men," and also Nyenech, with the same meaning. Their immediate neighbours, the Ostiaks, call them Yergan-yach; the Voguls have another name for them. Their riches consist of reindeer, which pasture on the mosses of the tundras, or vast marshes, scraping off the snow with their feet. When alive, the reindeer draws the Samoyede's sledge, and after death its flesh is eaten and its skin is used for making tents and clothing. Almost every part of the animal is used in some way.

In winter the men wear short trousers of reindeer-skin, coming down to the knees. Their stockings are made of the skin of young fawns, with the hair worn inside. Then come

the boots, which may almost be called boot-stockings, coming up nearly to the thighs. The tunic is a reversible garment, also of reindeer-skin, fastened at the waist with a girdle and furnished with sleeves. It has a high, straight collar, which is sometimes worn so as to rise above the top of the head. The cap is of the same material. In fine weather the tunic is worn with the hair outside; in wet weather, with the hair inside. When a long spell of cold weather comes, a second garment is worn.

Honesty is a marked characteristic of the Samoyedes. The merchants of Tobolsk, when they go north in the summer to purchase fish, take with them flour and salt, place them in the summer stations, and leave what they do not use for the following year. If a Samoyede should pass by, and be in pressing want, he takes as much as he needs. But he leaves an I.O.U. in the form of a notched stick. In the fishing season, when he can procure the means to pay back, he goes to the merchant and asks for his notched stick, compares it with a duplicate he has kept, and, having assured himself that the notches correspond, pays over sufficient fish to cancel the debt.

Mr. Rae, Mr. Seebohm, Mr. Lansdell, and Captain Wiggins, who have written interesting accounts of their personal experiences among the Samoyedes, agree with other northern explorers in describing them as a kindly and cheerful people, very hospitable, and generous in sharing the things that come into their possession.

The Samoyede is a peaceable being, and eminently sociable. He will travel a long way out of his ordinary course in order to visit a tent where fellow-tribesmen live. He is fond of gossip, a characteristic of all races of Mongol stock. He treats his women with great respect.

The wealthier and less wandering families of the Samoyedes profess Christianity. This religion is in fashion solely because it is that of the Russians, who are their masters, and whom they dare not offend by openly practising the rites of the paganism which is still cherished among them. The difficulty of educating and Christianising these wandering tribes is exceedingly great. A priest of the Russian Church is sent yearly among them to baptise children and converts, and to marry such of them as are professedly Christian; but though many go through the form of being admitted within the pale of Christianity, "all

Photo by J. Szombathy] [*Vienna.*

A GROUP OF SAMOYEDES.

alike," as Mr. Keane tersely says, "are true pagans, or idol-worshippers. Their gods are carnivorous, and are fond of raw flesh, which is accordingly thrust between their teeth at stated times." As long as things go well with him, the Samoyede is content to be regarded as a Christian; but should his reindeer die or other catastrophe happen, he returns to his ancient gods Num and Chaddi.

Of all the Christian teaching, that relating to marriage and chastity has the least influence on converted Samoyedes, Tunguses, and others. An observer in Central Siberia writes as follows: "The feeling of modesty seems to be entirely lacking here. Any one not accustomed to this kind of life is so much shocked and degraded in his own eyes by what he is obliged to see and hear, that he is ready to despise himself and the whole world. This lack of modesty is furthered by the close contiguity in which married and unmarried persons live." Exchange of wives is a common form of hospitality. Brandy, the scourge of all the northern races, makes trade very unprofitable to these peoples; for whenever it is wanted, traders and whalers obtain any quantity of skins and walrus teeth for liquor of the very worst and cheapest quality. Notwithstanding this weakness, Mr. Rae, who lived among them, expresses a high opinion of the Samoyedes, considering them superior in generosity and general character to the Russians who are found in their country.

The Ostiaks, one of the three tribes of Finnic stock inhabiting the most westerly part of Siberia, are scattered about in groups along the basin of the Ob River, northward towards the Arctic Ocean, and eastward towards the River Yenisei. In a wide domain of about 400,000 square miles they do not number more than 25,000, though once accounted a powerful people. Their old national organisation is broken up, and it is probable that they will ultimately be absorbed among the Russian settlers, as only the Ural Mountains, which are comparatively near, divide them from Russia in Europe. They have now no towns or villages, although they are divided into many tribes. Their dress is the same as that of Russian peasants. For food they are dependent on the spoils of the chase and the fish which are plentiful in their rivers. The Ostiaks are short of stature, with dark hair and eyes and flat faces. In complexion and general appearance they are not unlike some of the Chinese. They are noted

Photo by J. Szombathy] *[Vienna.*

A SAMOYEDE MAN AND WOMAN.

among other Siberians for the dexterity with which they capture or kill the wild reindeer that roam over the dreary tundras, or marshes, of which their domain largely consists. They tie leathern cords across the tops of the antlers of tame deer, and turn them loose one by one when in the neighbourhood of a herd of wild animals. The wild deer attack the tame deer, and in the contest which ensues their antlers become entangled in the leathern cords, which hold them until the Ostiak hunters come within bowshot, when the wild ones become their prey.

A GROUP OF GOLDS.

The wolf and the bear are regarded by the Ostiaks as highly gifted creatures, and as such are celebrated in some of their songs. When a bear is killed, its skin is stuffed with hay, and the people gather round their fallen enemy to celebrate their triumph with appropriate songs of mockery; but when that ceremony has been performed, the stuffed skin is set upright on its hind legs, and regarded with all the veneration due to a guardian power. The curious worship of the bear, which is found among American Indians, Ainu, and others, runs through all the Hyperboreans of the Old World. From the Tunguses to the Finns the bear takes rank, immediately after the sky and the queen of the under-world, as a divine being, particularly as the lord of all spirits, a god endowed with power and wisdom hidden under a bear's skin. Many superstitions are connected with the beast, and women may not cross his trail, nor even touch the hunting-gear.

The Ostiaks believe in a "third world," where there are no more bodily ailments; but they cannot attain that heavenly state. They are fated to pass only into the "second world," a far less happy place of existence, lying somewhere beyond the frozen ocean, far north of the estuary of their great river, the Ob. Belief in Shamanism governs their whole life. Nowhere else does the wizard, or medicine-man, enjoy more influence than amongst them. The brave man, they say, may possess muscular strength, but the Shaman possesses the wisdom which can make that strength useless or effective. The man of strong sinew may draw the bow or hurl the dart, but the course of the arrow or the spear is directed by the Shaman.

The people of Yakutsk, the largest province in Siberia, are of Turki stock, very energetic and versatile. Their territory lies on both sides of the River Lena. Yakutsk is said to be the coldest place on the face of the earth. During a part of the winter the thermometer goes down to 58° Fahr. below zero, and the ground is frozen to a depth of 50 feet. So accustomed, however, are the people to these low temperatures, that women may be seen with bare arms chatting pleasantly, as if the weather were like that of an English spring. The people are of middle height, of a light copper colour, with black hair, which the men cut close to the head. Their faces express gentleness and indolence rather than the vigour and passion which they certainly possess. As a race they are good-tempered, orderly, hospitable, and industrious. They are capable of long-continued work, and endure privation with much patience. Their

winter dwellings are made of logs and wicker, caulked with cow-dung, and flanked with banks of earth piled as high as the windows. The doors are made of raw hides. The windows are sheets of ice or thin semi-transparent skin. If of ice, they are held in place by frost. Water is poured around the edges, and quickly freezes. The fact that it takes a long time to melt this natural fastening of ice is suggestive of what the temperature must be within the hut as well as without. The fireplace consists of a wicker frame, plastered over with clay; the hearth is made of beaten earth, and on it there is always a blazing fire of wood, which throws up sparks to the roof. In summer the people live in tents.

If the Yakuts could choose their food from the limited variety the country affords, they would prefer horse-flesh. They have an adage that it is the highest destiny of man to eat much meat and grow fat upon it, and whenever circumstances permit they practically demonstrate their belief in the adage by inordinate feeding. It used to be said that four Yakuts could eat a horse!

A GILIAK WOMAN.

Some travellers describe the Yakuts as pagans, but those who have been most recently among them call them Christians. The method of their conversion was extraordinary. It appears that the Russian priests of the Greek Church being unable to make much headway against their superstitions, a ukase was issued, setting forth that the good and loyal nation of the Yakuts were thought worthy, and were consequently admitted into the Russian Church, to become a part of the Czar's Christian family, and entitled to all the privileges enjoyed by the rest of his children. This audacious proclamation, it appears, was attended with extraordinary success. The new Christians speedily adopted the faith with which they were thus arbitrarily credited, and the Russian priests have now established their sway over the Yakuts, although the sorceries of Shamanism still influence their ordinary life.

The Giliaks, but few in number (about 5,000), are representative of a different racial stock from that of the more powerful tribes who inhabit adjoining lands.

Their physique and temperament are Mongolian in character. Their eyes are small, and sparkle with a dull light. They have squat noses, thick lips, prominent cheek-bones, and more beard than is generally found in people of Mongolian stock. In stature they are diminutive. The colour of the skin is tawny, like that of the Chinese. The hair is black, but not abundant; it is tied up in a long tail, and neither shaven nor cut, as with the Manchus and Golds.

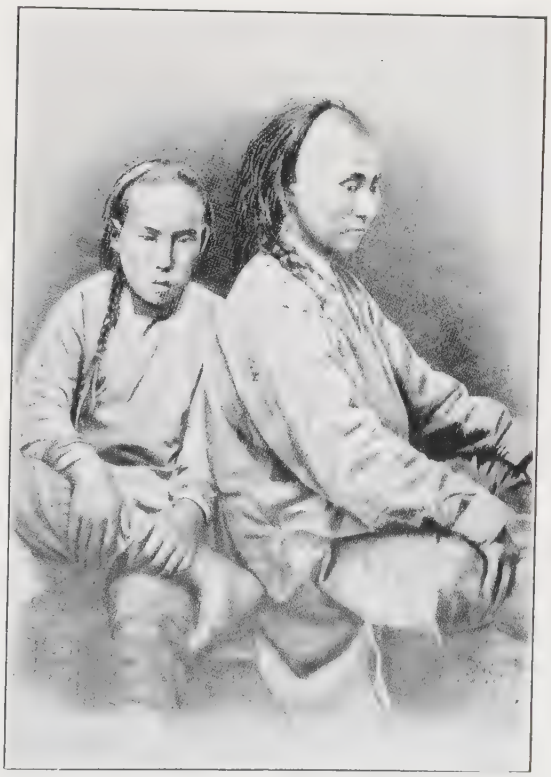
The country of the Giliaks is restricted to the region embraced in the Valley of the Lower Amur to the Okhotsk Sea, and their villages are not numerous. Being farther from the Manchus than the Tunguses, the Giliaks are wilder than the latter, and have a higher idea of tribal and individual liberty. Acknowledging no master, they are governed wholly by custom. They do not cultivate the land, but subsist entirely on fish. The flesh of such animals as they may take in the chase is reserved for extraordinary occasions, when with a little millet it converts what would otherwise be but an ordinary meal into a sumptuous banquet.

Their summer clothing is made of the skin of salmon. The skin is stripped off the fish with great dexterity, and by beating with a mallet the scales are removed and the skin is made supple. The Giliak men and women dress very much alike, which indeed is true also of the Golds, who are hardly distinguishable from the Giliaks in appearance, manners, and

A GILIAK MAN.

A GILIAK WOMAN.

TWO TUNGUSES.



TWO GOLDS.

customs. Among both peoples women occupy a low position. A blouse fastened in front is the outer garb of both sexes; but a number of small metal disks, about the size of a sixpence, fastened around the bottom edge of the garment, distinguishes the gentler sex. The blouse of the men is confined round the waist by a belt, from which are suspended a number of articles required for daily use. They consist of a large knife, a Chinese pipe, an iron instrument for cleaning the pipe, steel for striking a light, a bone for smoothing fish-skins and loosening knots, a bag of fish-skin for tinder, and a tobacco-pouch, which last article is frequently made of the strong skin of the sturgeon.

The Russians have tried to Christianise and to educate the Giliaks, but their efforts have not produced any satisfactory results. Neither the Giliaks nor the Golds have any written signs, and they are as obstinate in their paganism as ignorance generally is in clinging to the beliefs it has formed. They have many superstitions. They believe that the carrying of fire in or out of a house, even in a pipe, is likely to bring bad fortune in hunting or fishing; and they are fatalists. If one falls into the water, the others will not help him out, holding that the accident is caused by a superior power, in opposition to whose will it would be both wicked and futile to act.

The treatment of the dead varies among different sections of the Giliaks. Some tribes burn their dead on funeral pyres, and build low frames over the ashes; others place the bodies, wrapped in bark-cloth, into forks of trees, out of the reach of wild animals, until the ground is prepared to receive them. The soul of the Giliak is supposed to pass at death into his favourite dog, which is therefore fed with dainty food until the Shaman has prayed the soul out again, when the animal is sacrificed upon the grave of its master, whose spirit is supposed to exist in the nether-world in the same manner, following the same pursuits and indulging the same tastes, as in the world above.

The Chukchis, Koriaks, and Kamchadales fill the Chukchi and Kamchatka Peninsulas, and occupy a portion of Sakhalin and of the opposite mainland about the Lower Amur. In former times the Chukchis lived almost entirely on their immense herds of reindeer, but now so many of these have died that the people are obliged to hunt the seal and the walrus. They are pagans and nominal Christians, numbering about 12,000.

A GROUP OF GOLDS.

The Koriaks may be the parent stock of all sub-Arctic races, except the Hairy Ainu. Some are nomads; but others, who have come in contact with Russians, live in villages. They number about 5,000, and are generally in poverty and misery. Travellers give them a very good character. A harsh word is never spoken against their women, and the children are treated kindly. The Koriaks rarely die a natural death. When no longer capable of

enduring the hardships connected with their nomad life, they have no desire to live; and so the aged are dispatched (as in Fiji) by their considerate children. The bodies of the dead are burned. Though Shamanists in religion, like most Siberian tribes, they offer oblations, at least twice a year, to ensure a plentiful catch of fish and seals, and a prosperous season generally. This is in addition to the sacrifices offered by the Shamans, or priests.

The Kamchadales, or aborigines of the Kamchatka Peninsula, differ both in language and in appearance from their neighbours, the Koriaks. They are nominally Christians, and now number about 3,000, having been greatly reduced by disease and famine. Some of the northern islands of the Kurile Archipelago also contain Kamchadales. Travellers speak favourably of them. Their huts are scrupulously clean inside. They spear the salmon in summer, and cultivate rye, potatoes, and turnips, and keep a few cattle. In business they are mere children, and a glass of spirits will tempt them to part with the most costly fur.*

TUNGUSES, WITH REINDEER.

PERSIA.

The Persians once possessed an empire extending from the Bosphorus to the Indus. They are often called Qajar, from the tribal name of the reigning dynasty. Now their country is restricted to little more than half of the high tableland between the Tigris Valley and that of the Indus. The total area of Persia, called by the natives Iran, is about 630,000 square miles, and its population is estimated at 9,000,000. The Persian or Iranian group comprises the inhabitants not only of Persia proper, but also of Afghanistan, Baluchistan, Bokhara, and Central Asia generally. In Central Asia more traces are found of the old Persian language than in Persia itself.

The two primary Asiatic types—*viz.* the Caucasian and the Mongolo-Tartar—meet in the Persians. They are divided into so many different branches that at first sight the country appears to be inhabited by several distinct races. The Tajiks, as the Persians call themselves, the Kurds, the Luris, the Leks, and the Baluchis are all offshoots of the Iranian branch of the Caucasian stem. There has been a copious blending with Turkish and Usbeg stocks, and pure Iranian Persians must necessarily be rare.

* The author is greatly indebted to Professor Hamy, whose name is well known to anthropologists, for permission to reproduce a number of valuable photographs of Siberian tribes in the Natural History Museum of Paris (see pages 232 to 237). Our thanks are also due to M. Pierre Petit, of Paris, for photographs of Kalmuks, as well as to Dr. J. Szombathy, of Vienna, for the excellent photographs he kindly sent of Samoyedes.

A GILIAK MAN.

The ancient Persians were celebrated for manly beauty, tall stature, pleasing faces, and the good looks of their women. The modern Persians have not deteriorated in this respect. In form they are tall and graceful, with oval faces. Their features are clearly marked and of Caucasian type, but suggesting delicacy rather than strength. Their hair is black, luxuriant, and glossy, while the eyes are unusually attractive, being dark, full, and luminous.

A gentleman who held a professional appointment in Persia for many years, and was intimate with people of all classes, was favourably impressed by their character. He describes the Persian as easy-going, and always ready to make things as pleasant as possible for every one else. Unlike most Asiatics, he is well disposed to the foreigner, extremely hospitable, and fairly honest in his dealings. Persians of pure blood have a quick apprehension, a ready wit, and a persuasive manner. They are fluent in oratory, and have more sense of beauty than the Turks. As a parent the Persian is kind and indulgent to his children, and as a son he always pays the utmost respect to his parents. He addresses his father as "master," and unless requested to do so will not sit down in his presence. He never ceases to love and reverence his mother. So universal is the sense of filial devotion that an undutiful son or daughter is hardly known in all the country. Respect for the aged is general, and much charity is shown to the poor. Indeed, most of the rich have regular pensioners—old servants or poor relations—who live on their bounty. There is no institution in Persia corresponding to the English workhouse, yet in ordinary times death from privation is unknown. On the other hand, it must be admitted that the Persian is a great liar. So prevalent is lying in all ranks of society that it is hardly considered an insult for one man to call another a liar. It may truly be said that the Oriental tendency to exaggerate is carried to an extreme among the Persians.

Their culture, industry, readiness of address, and subtlety—in a word, the combination of their good and bad qualities—have earned for the Persians the reputation of making first-rate diplomatists, negotiators, and brokers. It is perhaps owing to their natural politeness and vanity that titles are so extraordinarily common in Persia. "Mirza" (learned) is prefixed to the name, or "Khan" or "Beg" appended. Pious people are styled "Hadji," the title given to a pilgrim to Mecca; or "Kerbelai" or "Meshedi," from pilgrimages made to other places. It must be admitted, however, that the Persians are cruel. For murder, theft, and political offences savage sentences are imposed and carried out in a cold-blooded manner.

The Persian dresses so as to display his physical advantages in the best light. Men generally wear an unstarched shirt of cotton, sewn with white silk; and when they can afford it, elaborately embroidered round the neck. It is without collar, the sleeves are loose and

without wristbands, and it seldom comes below the hips. The trousers, or *zerejumah*, of the upper classes are made of cloth, while the lower classes have trousers of white, blue, or red cotton. They are held up by a cord of red or green silk, worn round the waist. When at work or when running, the working classes tuck up the ends of the trousers under this cord, and leave the leg bare to the middle of the thigh. Over the shirt and *zerejumah* comes the *alka-luk*, or closely fitting, collarless garment, open in the front and with sleeves tight to the elbow. Above this is the coat, sometimes of coloured satin, gold-embroidered, or coloured calico, according to the wearer's means. Like the *alka-luk*, it is open in front, and shows the shirt. The length of the coat denotes the class of the wearer. The military and official classes and upper servants of the nobility wear it short, not descending below the knee. Priests, merchants, lawyers, doctors, and others wear it so long that it touches the heels. The long *juba*, or cloth cloak, must also be mentioned. The *kemmerbund*, or belt, is a characteristic article of apparel. Among priests, merchants, and traders it consists of muslin or cotton cloth. Merchants and the literary class—the Mirzas—carry in it a pen-case and roll of paper, while all classes use its folds as pockets. The priests generally wear a white turban, and so also do many of the merchants. The national hat, however, is the *kola*. It consists of dark cloth or sheep-skin over a pasteboard frame. The most expensive are made of the black skin of the fœtal lamb. The bulk of the people wear coloured lamb-skin or sheep-skin hats with the wool long. Fashion in hats is constantly changing, but does not affect their peculiar form except to increase or diminish the height by an inch or two.

The women also wear trousers, which, however, are very wide. Frequently each leg is wider than the skirt of an ordinary gown. The trousers of ladies of high rank are made of very rich material, such as gold brocade, and are decorated with pearls and other ornaments. Persian ladies have been known to wear as many as ten or eleven pairs at once, one over the other.

Chillau (boiled rice) and *pillau* (also of rice), but in a greasy and pudding-like form, are among the chief articles of diet in Persia. Fruit, sweetmeats, and sherbet are freely taken. In spite of the Koran, which prohibits its use, wine plays a conspicuous part in Persian life. Tobacco is consumed in large quantities by means of the *narghileh*, in which the smoke is cooled by being drawn over water before coming into the mouth.

In Persia air-dried bricks are used for building. These bricks are often made of earth or rubbish from the roads, and houses in consequence do not last very long. The bricks of old buildings are, however, used in the construction of new ones. "Houses, palaces, and whole villages are abandoned for a whim, on account of evil prognostics, or in case of death" (Ratzel).

A GROUP OF GILIAKS.

By permission of Messrs. Newton & Co., 3, Fleet Street, E.C.
A PERSIAN HORSE SOLDIER.

The Iranians are the more intelligent part of the population. To them chiefly are due the arts, philosophy, science, and poetry for which Persia has been famous for many centuries. Among them a number of the ancient sect of fire-worshippers still survive. These are the Guebres. They are a remarkably pure race, for they have never intermarried with other people. The Guebres are Parsis, the word being derived from Pars, an ancient province of Persia, from which the country takes its name. Parsi is the name given to the fire-worshippers in India, who, flying from religious persecution at home, established themselves at Bombay.

Special mention must be made of the colony of Nestorians, of whom there are about 30,000 in the north-western provinces. They have become distinguished among the sectarians of the world for the devotion with which they have preserved the doctrines of Nestorius, who was Patriarch of Constantinople in the year A.D. 430. In Persia they are called Nasranee. They are Chaldeans, and their language as they speak it to-day is Chaldaic.

The Kurds of the north, one of the sub-tribes of the old Iranic branch, are as rugged and wild in character as the region they inhabit. They are the most turbulent of the tribes over whom the Persian ruler attempts to exercise authority. Their fierce aspect is in keeping with the deeds of brigandage and murder for which they are notorious. Though classed as Iranian and apparently of Caucasian stock, the Kurds are rather puzzling to the ethnologist. Polak says of them, that in colour of hair, skin, and eyes they are so little different from the northern, especially the Teutonic breed, that they might easily be taken for Germans. They are probably a mixed race. Professor Keane, speaking of the Kurds of the Euphrates and Tigris Valley (which is included in Turkey in Asia), says they appear to represent the aboriginal pre-Aryan race, which at a remote period extended almost continuously from the southern slopes of the Caucasus throughout the whole of the present Armenia, Luristan, and Kurdistan. He considers them to be the Allophylian race spoken of by Herodotus. The word Kurd is doubtless a corruption of Carduchi, whom Xenophon mentions as inflicting so much damage on the 10,000 Greeks retreating from Artaxerxes. The Kurds are wanderers, and to this day make their winter quarters in the ramifying caverns where Xenophon found the Carduchi. They have a reputation for honour as well as courage, and in Persia the Shah entrusts his safety to Kurdish officers in preference to any others.

In Central and Southern Persia the more important of the Iranic tribes are the Luris and Bakhtians. Together they number about 500,000, of whom at least 200,000 are Bakhtians. They are brave and warlike, inhabiting the Bakhtian Mountains, and yield only a half-hearted obedience to the Shah. They are very poor, and frugal in their diet. A former chief of the Bakhtians broke through the primitive habits of his race. He built himself a palace at Changanghove, and furnished it with articles imported from Europe. His style of living was

From a photo lent by Hassan Alì Khan.

A PERSIAN DERVISH.

By permission of Messrs. Newton & Co., 3, Fleet Street, E.C.

A GROUP OF DERVISHES (RELIGIOUS MENDICANTS), PERSIA.

in strong contrast with that of his subjects, whose black goat's-hair tents were pitched in hundreds on the hillsides and in the hollows of the surrounding country. It was his habit every morning to take a certain pill supposed to have the power of preserving him from any evil. It was made of ruby, the precious stone being ground fine and mixed with paste. Its virtue failed to avert the catastrophe which closed the chief's career. He had secretly collected a store of arms, and the Shah in time came to suspect his ambitious projects. The chief of the Bakhtians was accordingly invited to visit the Shah at his palace in Ispahan. Violating the sacred rites of hospitality, the Shah caused him to be assassinated. Deprived of its leader, the intended revolt of the Bakhtians fell through.

The Persians are for the most part Mohammedans of the Shiah sect. This is the most fanatical of the Moslem sects. It denies the right of the first four Caliphs and their immediate successors to the Caliphate, and asserts that Ali was the true successor of Mohammed. The laws of the Persians are based on the precepts of the Koran.

CHAPTER XI.

ARABIA, SYRIA, PALESTINE, ASIA MINOR, AND ARMENIA.

ARABIA.

THE Arabs are generally regarded as the most interesting as well as the most picturesque and romantic race of people in the East. Their country is the great south-western peninsula of Sinai, having an area of 1,230,000 square miles. The population is about 5,000,000. These low figures (in proportion to the vastness of Arabia) are explained by the fact that at least 420,000 square miles of the country are desert, unproductive, and uninhabitable.

The Arabs are one of the extensive Semitic families, differing from each other in some details, but in all important racial characteristics essentially Caucasian in type. Few countries contain a more homogeneous population. They are a remarkably handsome race, lithe and well formed. The typical Bedouin of the desert has bronze-coloured skin, black coarse hair, large eyes, dark and bright, aquiline nose, and features generally well shaped. The beard and moustache are apt to be scanty. On the average the European excels the Arab in physical strength. The inferiority of the Bedouin in height and bulk may be put down to the hardships endured for generation after generation. The Arabs are clean in their persons, and take great care of their teeth, which are generally fine. Courage and temperance are the Arab's leading virtues, while his chief failings are a lack of scruple in pecuniary dealings and a spirit

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PRISONERS AND JAILORS IN PRISON-YARD, NAR-HA-BAND, PERSIA.

of revenge. The basis of the Arab character is frank and bold. His intellect is active, his perceptive faculties acute, and his judgment sound. Vambéry says, in contrasting the Arab with the Turk, "The Turk is a man of religious sentiment only; the Arab is a religious thinker." The jealous and fiery temperament of the Arabs has always been the source of feuds among themselves. They are quick to resent any injury, and are extremely sensitive to the slightest violation of established etiquette. Quarrels frequently arise which end in bloodshed. Their code of law permits the shedding of blood to be atoned for by the payment of money or property, otherwise the wild tribes would long ago have exterminated themselves. They are kept back in the general march of progress by their want of organising power and incapacity for combined action.

Hospitality is a leading trait of the Arab character; it is regarded as a sacred duty. The most lawless Arab never fails in his obligations as a host. The life and property of a stranger are always safe under his roof. Nothing will excuse a breach of this duty when a guest has once rested his hand on the tent-pole of a Bedouin or tasted his bread and salt.

The Arab is eminently polite. Even the fierce nomads have a code of etiquette which they rigidly observe. "Peace be with you" is the usual salutation. In towns, where manners are naturally more ceremonious, the ordinary morning greeting is, "May your day be white." That white is held to be an emblem of good is further shown by the customary answer, "May yours be like milk."

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PERSIAN LADY IN INDOOR COSTUME.

The national dress is simple but picturesque. The under-garment is a long white shirt. Over this comes a close-fitting tunic of silk or cotton, according to the means of the wearer. It is generally of a striped material, and is gathered in by a girdle of raw leather. Then comes the *abba*, or cloak of camel's hair, black or with broad white bars, through which the arms are thrust. Red shoes are worn, pointed and turned up at the toes. The head-dress is peculiar, but highly practical and comfortable. It is made of a piece of cotton or silk, some 4 feet square, with yellow or red stripes, fringed on two sides. This is doubled triangularly and thrown over the head, so that the two long ends hang down over the shoulders, and the third hangs down the back. Round the crown of the head is wound a double wisp of brown camel's hair, partially twisted. The string round the temples is a protection against sunstroke, while the eyes can be shaded by drawing the ends of the cloth over them. The dress of the town-dwelling Arabs and of the South Arabian agriculturists consists, for men, of a blue shirt

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PERSIAN LADIES IN OUTDOOR COSTUME.

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PERSIAN LADIES IN OUTDOOR COSTUME.

with loose sleeves, a white apron, and a blue head-fillet, round which is twisted a yellow string. The women wear trousers and brightly coloured shifts. On their heads they wear a kerchief, and over that a broad-brimmed straw hat. They are not veiled. The women are fond of setting off their simple attire with silver earrings, and even nose-rings, and silver bangles round the arm and ankle.

The weapons of the Arab consist as a rule of a short sword or dagger, a spear, and a long flint-lock gun. He is proud of his weapons, and they are often handsomely ornamented. In South Arabia silver mountings, often of a costly kind, are used, and the silver looks particularly well against the dark skin of its owner.

The conditions under which the town-dwellers live naturally differ from those of their nomad brethren. The houses in the more important towns are usually built two storeys or more in height, with ranges of apartments opening into a square or inner court. Subterranean rooms, called *serdaubs,* are occupied during the day, chiefly for shelter from the intense heat. The flat roofs are used for the evening meal and for sleeping. "Arabia is the land of ruins. The climate, the custom of building in stone, the need of protection, the delight in destruction, have covered the land with the fragments of castles and walls; and no small part of the population of Southern Arabia dwells to-day in the ruins of its forefathers' houses. There is hardly a bit of high ground without relics of former buildings" (Ratzel). The nomads live in tents, or in huts made of some light material, such as reeds or straw.

The food-stuffs of the Arabs consist of wheat, barley, and maize. Maize-porridge is eaten in South Arabia. Oranges, melons, cucumbers, and many delicious fruits are abundant, but the date is the chief article of food and the staple of commerce. It is sometimes called

"the bread of the land" and "the staff of life." Mohammed enjoined his followers to "honour the palm-tree, for she is your mother." When fresh, the date is about the size of a large plum, juicy and delicious. It bears no more resemblance to the date exported in boxes than does a fresh bunch of grapes to packed raisins. Coffee is not less associated with the Arab's life than the indispensable date. The story goes that it was first discovered by a wandering Arab who had made a fire beneath a wild shrub on the edge of the desert. Soon he inhaled a delicious fragrance which was new to him. He found that it came from the roasted berries on the shrub, and to his curiosity we are all indebted for the inestimable discovery of coffee.

The most important animals herded by these people are the horse and the camel. In South Arabia donkeys are bred. These animals constitute their chief source of wealth.

Three classes of society are usually distinguished: *viz.* the townsfolk, who are mostly traders and artisans; the semi-nomads, who live in tents or mud huts on the edge of the desert; and the Bedouins, who roam about the plains. In South Arabia the distinction is drawn between the Shereefs, who are descended from the Prophet; the families who belong to the ruling classes; and, thirdly, the Bedouins. Below these again are the lower classes, the Akhdams, who perform humble but necessary duties. They are generally despised, and their work as tanners, potters, or butchers is supposed to unfit them for decent society. Ratzel points out that even in Aden, where caste notions have no official validity, the Akhdams inhabit their own quarter.

The *sheikh* is the head of the tribe among the nomads, and the title is hereditary. He has the power of life and death, and the duty of making treaties with other tribes and of settling disputes which arise in his own.

After rising in the morning, the Arab's first care is to perform his devotions, with much apparent earnestness and humility. He then seats himself or squats on his carpet, where his wife serves him with a *chibouk*, or pipe, and coffee with her own hands. She then retires to a respectful distance, standing with hands crossed, till her lord's cup is ready. When it is returned to her, she frequently kisses his hand,—a common mark of respect in the East; it also serves to remind us that among the Arabs, as among other Moslems, woman occupies a

Photo by Le Grand.

ARAB CHILDREN.

very subordinate place. On the other hand, the Arab treatment of slaves is more enlightened. The latter are regarded as members of the family. They dress like their masters, and are not obliged to wear any badge of inferiority. They may acquire property, and, like the slaves of ancient Rome, may buy their freedom with their savings.

In matters of art the Arab has not a very wide scope. He is restricted by the Prophet's command not to imitate any living thing. It is due to this that geometrical lines are the usual form of decoration, and very effective they are in all "Arabesque" work—*e.g.* the Alhambra Palace. He has a genuine love of colour, which he displays on every possible occasion. The earthenware pottery of which his scanty household utensils—water-jugs and coffee-cups—are made is often handsomely decorated, and is a favourite subject for his artistic skill.

In his courtship the Arab often displays a great deal of gallantry, though the chances for meeting and looking upon the face of his beloved one are exceedingly few. Europeans express their devotion by languishing and sighs. The Bedouins show the ferocity of their nature even in their love-making. They have been known to cut and slash themselves severely, just to prove the reality and depth of their affections. As might be expected, the town-dwelling Arabs are more temperate in their outward demonstrations. This the Bedouins attribute to the degeneracy resulting from a settled life. The Arab marriage ceremony is simple. In the female compartment of her father's tent the bride is decked out in her wedding finery, previously provided by the bridegroom. Mounted on a camel and accompanied by her female relations, she is conducted to the camp of her husband. The young companions of the wedded pair indulge in dancing, and other sports and festivities are kept up for some days before the bride and bridegroom are allowed to settle down to married life. They are then escorted home, and "marriage by capture" survives in a sort of pantomime which is performed on this occasion. Wives are generally

Photo by Lekegian & Co.] *Cairo.*

AN ARAB MOTHER AND CHILD.

purchased, and girls are sometimes bartered for, others being given in exchange.

Some peculiar ceremonies are practised at Arab funerals. It is the custom among certain tribes to bury with the dead man his sword, turban, and girdle. Women, but not men, wear mourning. In the houses of the dead and in the processions to the burial-place female mourners, hired for the occasion, howl most horribly, beat their arms, tear their hair, and behave generally like furies. Sunset is the usual time for funerals to take place. The *mullahs* read passages from the Koran over the grave, in which the body is laid on its side with the face towards Mecca.

The Arabs are fanatical adherents of Islam, which had its starting-place in the desert. The Koran is the basis of their laws. Their religion dominates their individual lives as well as their political existence. The holy cities of Mecca and Medina are within their territory, and the constant procession of devout pilgrims to these places naturally stimulates the pride and zeal of the Arabs in their religion.

Photo by Lekegian & Co. [*Cairo.*

A BEDOUIN.

SYRIA.

THE word Syria is an abbreviated form of Assyria, the name by which one of the great empires of antiquity was known. The territorial extent of the ancient empire has been reduced even more than its name. At one time it spread over a vast region in Western Asia. Now the country which is called Syria is restricted to a mere strip, the western shore of which is washed by the Mediterranean, while its eastern limit is in the arid steppes fringing the Desert of Arabia. Its utmost length is 430 miles from the Taurus Mountains in the north to Arabia Petræa in the south. In breadth it averages about 100 miles. Its total area

is 115,000 square miles, of which about 12,000 constitute Palestine. The population of Syria has been variously estimated. A mean between the highest and lowest figures would be 2,000,000, which is as close to the correct number as it is possible to get.

The Syrians are a mixed race. The Bedouins have pushed their way in among them wherever the plains extend. In the settled regions the ancient Syrian race, which belongs to the Aramaic branch of the Semites, exists only as a rare survival. The basis of the people has, however, remained Semitic. Syrians of the present day may be regarded as a blend of various races, in which there are Arab, Turkish, and Hellenic elements.

Early and continuous blending with people of the Hellenic stock has certainly not impaired the excellent physical and mental characteristics derived from their Semitic forefathers. They are a decidedly handsome race, if we may judge them by the Christian section of the community. They are highly intellectual and readily assimilate European ideas, while retaining the distinctive traits of their own nationality. Their race has been celebrated from the earliest times for its enterprising spirit, love of travel, and aptitude for trading. Syrian merchants are to be met with in London, Liverpool, Manchester, Marseilles, and other centres of commerce.

The national religion is Mohammedanism, and the followers of Islam are three times more numerous than the devotees of other cults. Members of the Greek Church and Armenians are among the latter. Of those who do not follow the Prophet, the strongest in point of numbers and the most remarkable generally are the Druses. As another instance of the variety of faith to be found in this small country may be mentioned the Ansariebs. They are held in contempt by Christians and Mussulmans alike, who refuse to take their evidence in courts of law.

The Druses are Syrian mountaineers, and number 90,000. They inhabit the northern range of Mount Lebanon, and the Jebel Druse a mountain district south-west of Damascus. Physically and mentally they are a fine race. Their figures are tall, sinewy, and well proportioned. Their features, of the Caucasian type, are strongly defined and regular. Their stern and warlike but dignified expression gives them a savage aspect. They are brave, resolute, and industrious, and when at war with other people are cruel and even treacherous. They are also independent, reserved, and proud.

Photo by Lekegian & Co.] [*Cairo.*

AN ARAB FAMILY.

Nearly every Druse in the mountains can read and write. Wine and tobacco they never touch. Their women are virtuous. Divorce is almost unknown amongst them, though it is allowed and can be easily effected; it is only necessary that the husband should tell his wife three times in the presence of witnesses that she had better go back to her mother. The Druses have carried the soil of the valleys up and along the hillsides. These are laid out in terraces, planted with mulberry, olive, and vine, which flourish under the constant care bestowed upon them. The chief industry is the production of silk.

Photo by Bonfils] [*Beyreut.*

AN ARAB SHEIKH.

The religion of the Druses is peculiar and mysterious. It has a Mussulman foundation, but it embraces Christian and Zoroastrian elements. Their religion was first taught in 1029, but its votaries have done nothing to make it known outside their own circle. Their lives are regulated by seven great principles, which they must profess. One of them is veracity. This must be rigidly observed in their dealings with each other, but not necessarily in their intercourse with unbelievers—that is to say, all who are not Druses. Another is the recognition of the unity of God. A third is complete separation from all who do not hold their beliefs, and are therefore in error. A fourth is mutual protection and support. They believe that the number of souls in existence never varies. Accordingly all the souls now in life have lived in some human form since the creation and will continue to live till the final destruction of the world. Prayer is looked upon as an unwarrantable interference with the Almighty.

Christian missionaries have laboured among them with very little effect. The Druses will not accept the teachings of others, whom they regard as presumptuous meddlers. On the other hand, they make no attempt to extend their own doctrines by either force or argument. It is to the remarkable nature of their religion that the Druses, according to some writers, owe their independent and exclusive temper.

PALESTINE.

The branch of the human family inseparably associated with Palestine is the Hebrew. Palestine, or the Holy Land, lying to the south-west of Syria, fills the most important place in the history of the Christian and Hebrew races. To-day it forms but a very small part of

Photo by Bonfils] *[Beyreut.*

A BRIDE OF BETHLEHEM.

the vast regions in Asia over which the Turk holds sway. Its population is not far short of 700,000, of whom between 80,000 and 100,000 are Jews. In Jerusalem and its neighbourhood alone the Jews number from 45,000 to 50,000. At least 80 per cent. of the total population are Mohammedans. The language most generally spoken is Arabic.

The Hebrews may be regarded as the best representatives of the Semitic stock. Their physical characteristics are perhaps more clearly defined than those of any other people. They have regular and expressive features; oval face and brain-cap; large and often aquiline nose, depressed at the root; forehead straight, but not high; black, almond-shaped eyes; small, pointed chin; glossy black hair, with full beard; pale white skin; and stature somewhat below that of the average European. The prevailing type of face is massive.

Its strong characteristics make the Hebrew face easily recognisable in whatever part of the world it is seen. The Jewish laws and usages, which forbid intermixture with other races, account for their racial purity. The barriers have, however, from time to time been broken down, and in many places the marks of their intermarriage with other races can be seen. Fair-haired, blue-eyed, and white-skinned Jews are to be found in England. Red-haired and red-bearded Jews are known in Germany, and tawny-faced Jews in Spain. In Cochin and on the Malabar coast in India Buchanan states that Jews are to be seen so black as to be indistinguishable from natives except in form and features.

The Hebrew character is almost as clearly defined as the face. It varies but little the world over. Jews eagerly follow every occupation of a remunerative kind. They are often not fastidious with regard to the honour and dignity of the course they pursue. They have excellent business capacity, but are frequently grasping and avaricious. They are keenly alive to the "main chance." Clannish within their own race, they are decidedly hospitable among themselves, dignified, and often benevolent. They take charge of their own sick and poor wherever they may be, and are merciful to each other in their dealings. Their wives rarely excite scandal by laxity of virtue or levity of conduct.

The intellectual and moral strength of the Jews brought them triumphantly through the universal oppression they underwent in the Middle Ages. To-day they are scattered about the world, and are without any political status of their own. Yet they always make their influence deeply felt on the life of the nations with which they come in contact. Jews excel in literature, art, and music, but finance is perhaps their special domain. In Germany, Austria, and recently, alas! in France, a political crusade is being waged against them. Anti-Semitic prejudice is always strong wherever the Jews become influential.

The Jews have been wanderers from the earliest times, and have always been subject to

Photo by Sarrafian Bros.] [*Beyreut.*

WOMEN OF BETHLEHEM.

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A NATIVE GUIDE, PALESTINE.

strange vicissitudes of fortune. About 2000 B.C. they emerged from Mesopotamia and settled in Canaan, or Palestine. Subsequently, in consequence of famine in their adopted land, the patriarch Jacob, with all his family and adherents, went into Egypt. There he obtained permission to settle in the land of Goshen. The descendants of these settlers were treated as slaves. A deliverer arose in the person of Moses. By him they were led out into the wilderness of Sinai, where they wandered over forty years—according to the Old Testament. Modern critics, however, would allow a much shorter period. About 1274 B.C., under the leadership of Joshua, they entered into possession of Palestine. Thirteen hundred and forty years later Titus, the Roman governor of Syria, besieged and captured Jerusalem, with horrible carnage, as narrated by Josephus. He completely destroyed the Temple, and almost razed the city to the ground. The Jews who survived were driven from the land, to seek refuge and procure sustenance as best they could among the different nations of the earth. Since the ruin of their city and dispersion of their race, in the words of Isaac D'Israeli, "the Jewish people are not a nation, for they consist of many nations . . . and, like the chameleon, they reflect the colour of the spot they rest on."

The Jews have preserved from the earliest times the striking customs which are connected with their religion. Circumcision is performed on male infants eight days after birth. On the thirtieth day after the appearance of the first male child the ceremony of "redeeming the first-born" takes place. The father invites his male friends and relatives, with the rabbi, to a supper, and the mother invites the women. Before the supper is over the baby is brought to the father. He places it in the arms of the rabbi. Then he puts as many pieces of silver money as he can afford on a tray. "This is my first-born," he says to the rabbi; "I desire to redeem him according to the commandment of God, written in the Book of the Law." "Dost thou indeed desire to redeem this thy first-born son?" answers the rabbi. The father replies, "I greatly desire to redeem my son, and this is the redemption money

according to the Law of Moses." The rabbi takes the money and returns the child to its father. The latter, holding a cup of wine in his hand, gives thanks to God for permitting him to behold this joyful occasion. The rabbi and the father take some of the wine. After that the rabbi lifts up the tray with the coins and holds it over the baby's head, saying, "This is instead of this; this is in exchange for this; this is in redemption of this; and may the child be well instructed in our holy Law, enter in due time into the marriage state, and at the last be found full of good works. Amen." The supper is then proceeded with, and the evening is given up to festivity.

Early marriages are the rule among the Jews. At Jerusalem girls are usually married at the age of fifteen. Youths become husbands at eighteen. They generally have large families. Even the very poor rejoice at successive additions when they happen to be boys.

There are three ceremonies in connection with Jewish weddings—*viz.* the engagement, the betrothal, and the final marriage rite. According to rabbinical law, a betrothal is not merely a promise to marry, but is looked upon as the first step in the marriage ceremony. Ten persons at least must be present, at both a betrothal and a wedding, to give the act due publicity and solemnity. At the betrothal the amount of the bride's dowry and the date of the wedding are settled. A provision called the *kethuba* is arranged at the same time. Jews in the East attach great importance to this institution. It settles upon the bride a sum of money which the husband must pay to her in the event of a divorce. As it is easy for a Jewish husband to get a divorce, this arrangement protects the wife against being arbitrarily dismissed from his house. The wedding itself is long and ceremonious, especially among the richer Jews. The bride is taken in procession from the father's house to that of the bridegroom's father. She is conducted to a seat under a canopy of yellow silk in the *sala*, or principal room. After waiting a long time the cry is raised, "Behold the bridegroom cometh!" The bridegroom enters, accompanied by the rabbi and his male friends. Except for the fez, which is commonly worn in the East, they are all dressed very much as they would be at a

Photo by Mr. William Rau] JEWISH LEPERS, PALESTINE. *[Philadelphia.*

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NESTORIAN TEACHERS AND SCHOLARS, ARMENIA.

wedding in England. The bridegroom takes his place under the canopy beside a table, on which stands a flagon of wine and some glasses. The rabbi takes his place on the opposite side. Over his head is thrown a scarf of white silk, called a *talith*. The bride rises from her seat, and is led three times round the bridegroom. This illustrates the saying of Jeremiah, "The woman shall compass a man." The pair then stand facing each other opposite the rabbi. He fills one of the glasses with wine, and, holding it in his hand, repeats a prayer. He then hands the cup to the bride and bridegroom in turn. When each has sipped it, the man places on the woman's finger a ring, saying, "Behold, thou art sanctified to me by this ring, according to the Law of Moses and of Israel." Then follows the reading of the marriage contract, which the bridegroom and witnesses sign. The rabbi takes another glass of wine. Holding it in his hand, he pronounces over the wedded pair the "Seven Blessings." The married couple also taste of this glass. An empty glass is then put on the floor, and the bridegroom stamps on it with his boot till it is crushed to atoms. In some parts of the East, and notably in Jerusalem, the bride steps three times over a dish containing two live fishes, the emblems of fruitfulness. As she does so the witnesses of the marriage repeat the command, "Be fruitful and multiply."

ASIA MINOR AND THE VALLEY OF THE EUPHRATES AND TIGRIS.

THE inhabitants of Asia Minor at the present day can hardly be said to possess strongly marked characteristics of the several races from which they have sprung. Turks, Greeks, and Armenians are the three chief ingredients of the mixed population of this country, and they must be described in turn.

Though divided from Europe by two narrow straits, this westerly projection of Asia was for many centuries the arena on which the most powerful peoples of the two continents did battle to decide which was the master power that should rule the world. It now forms part of the Asiatic empire of the Turks. It is a little larger than France, but has less than one-fourth of the population of that country. At the same time it is the main source of the sinew, the revenue, and the military strength of the Ottoman Empire.

If we go back to the primary sources of race derivation, the Turk must be said to belong to the Mongolo-Tartar branch. The original type has been considerably modified by large admixture with Aryan races. The Turkish families who settled in Asia Minor under Ertogrul

Photo by Lekegian & Co.]

THREE TURKS.

[*Cairo.*

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A GROUP OF TEACHERS, AMERICAN MISSIONARY SOCIETY, ARMENIA.

and Dundar, the founders of the Ottoman sovereignty, probably fused with the Seljuks. The enormous number of their representatives at the present time cannot be put down to natural increase, as the Turks were always a fighting and destructive race. It points to fusion with other peoples. Osmanli, the name given to the modern Turk, covers a hybrid race which has absorbed Asiatic, Armenian, Greek, and Arab elements. Taking the Asiatic Turk as he appears to-day, ethnologists agree that all distinctive Mongolic features have disappeared. His large brown eyes, bushy eyebrows, full beard, and strong white teeth entitle him to rank as a really high-class representative of the Caucasian type. This is not surprising when we remember that the Turkish harem is largely recruited from Circassian, Georgian, Abkhasian, and other peoples of the Caucasus, noted for their physical beauty.

The Turks chiefly inhabit the western provinces. Here it is that the true character of that once all-conquering people is most fully apparent. As their early history shows, they were formerly a haughty and powerful race, and possessed great aptitude for conquest. They always needed the goad of strong feeling, however, to bring out their latent capacity. Under the stress of necessity, and when thoroughly roused, they fought with irresistible determination. When the spell was once broken, they sank back into a state of indolence and proud seclusion. Against the undoubted prowess of the Turk on the battle-field must be set off his entire want of ability to make any use of his warlike achievements. He was content to do nothing. The trader who supplied his needs and the peasant who worked for him he despised impartially. His past character explains much of the seeming inconsistency which he displays to-day. Far outnumbering all other races in these western provinces, the Turks do not enjoy unchallenged supremacy. The Greeks and Armenians even there are serious

rivals. They have a more active spirit than the Turks, and they make up in energy what they lack in numbers. Their presence makes it necessary for the Turk to be ever on the watch, that he may even maintain himself in the land of which he is, politically, lord and master.

The Turks form the agricultural portion of the community. The Greeks and Armenians are found chiefly in the towns, where they are writers, artists, merchants, and financiers. Nearly all the trade of the country is in their hands. This illustrates the non-progressive character of the Mohammedan doctrine. When the Turk does work, he is by no means incompetent. He is excellent as a cattle-breeder, a husbandman, or an artisan. He is, however, uninventive and lacks astuteness; and these defects leave him far behind in the race with his sharp-witted neighbours. His agriculture remains much as it was in the days when Troy was besieged on the heights where its ruins can still be seen. The fig, the vine, and the olive, bountifully supplied by Nature, furnish the Turkish peasant with his food, and satisfy all his limited wants. Accordingly he sees no necessity for troubling himself with any studied system of agriculture, even if by so doing he could make the soil ten times more productive. The Turk speaks his own language only. The Greeks and Armenians, on the other hand, speak at least two from their infancy, and are often highly cultivated. The backwardness of the Turks in this respect may be attributed partly to their pride and partly to their contempt for all non-Mohammedan peoples. Their want of enterprise and social emulation also largely accounts for their ignorance. Very few Turks can even read and write. This is due to the great difference between their language as it is written with its large infusion of Arabic and as it is spoken.

The Turk is earnest, reserved, and endowed with a fair share of intelligence, but he will never trouble himself to acquire the business habits of his neighbours, whom he has allowed to monopolise all the trade and wealth.

In one respect the pride of the ruling race always asserts itself. Should a Turk be found dead in a Greek village in Asia Minor, all the notables go to prison. As a rule, a Turk who kills a Greek or Armenian is acquitted.

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BUTTER-MAKING IN GOAT-SKIN CHURNS (NESTORIANS, ARMENIA).

By permission of Messrs. Newton & Co., 3, Fleet Street, E.C.
ARMENIANS WATER-CARRYING (NESTORIANS).

People of Turkish race have much the same dress all over Asia Minor and Syria. The striped silk of the country is the favourite material for the upper clothing. Heavy stuffs with gold-work are also very popular.

Colonel Burnaby, when going through Asia Minor, was struck by the economical way in which the natives build their dwellings. When a man is old enough to marry, and wishes to set up under a roof of his own, he marks a piece of ground, generally of an oblong shape, on the side of a hill. He then digs out the earth to a depth of 6 or 7 feet. His next step is to cut down wood and make six stout posts, each about 10 feet high. These he drives into the ground to a depth of 3 feet, putting three posts on each side of the oblong. Cross-beams are fastened to the top of these uprights, and branches of trees, laid closely and plastered down with clay, make a covering. A few planks, with a hole made in them to serve as a doorway, compose the ends and sides of the building. The door is formed by a broad, heavy plank, with strips of cowhide to serve as hinges. One part is devoted to lodging such sheep, oxen, camels, and cows as the owner of the house may possess. He and his family occupy the other part. No partition wall separates the cattle from the human tenants. Colonel Burnaby may well be believed when he says that the smell which arises at night from the confined air and the animals in the building is excessively disagreeable to a European. In cold weather a hole in the roof which serves as a ventilator is stopped up by a large stone. The inmates, sometimes consisting of twelve or fourteen people, lie huddled together on the floor. In the poorer houses the floor is covered with rugs made of camel's hair, and in the houses of the wealthier class with thick Persian carpets.

The Greeks have been connected with Asia Minor from the earliest period of their history. Emigrants went out from ancient Greece and seized upon the maritime border of Asia, where they planted important colonies. These formed some of the brightest jewels in the diadem of imperial Athens. The Asiatic Greek to-day still bears many of the physical characteristics of his ancestors. Tall and slim, but well proportioned, with oval face and arched nose, regular white teeth, animated eyes, and small hands and feet, he ranks high among civilised races in personal comeliness. By intermarriage with Armenians and other non-Hellenic peoples the Greeks have no doubt lost much of the purity of their race. But their pride and individuality have always kept them from extensive intermixture with the peoples among whom they live. Compared with their European brethren, they are probably entitled to be considered more typical of the ancient Greeks. In Smyrna, and even inland, the Hellenic build can frequently be seen. Greek women may from time to time have passed into Turkish harems, but difference of faith has prevented any union of the two races. His religion assists his deep sense of nationality to keep the Greek of Asia Minor comparatively free from foreign elements.

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ARMENIAN MERCHANTS AND WIVES.

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AN ENGLISH MISSIONARY, WITH HIS NATIVE TEACHERS.

The Greek all over the world is known for his cleverness, subtlety, and energy. He also has the reputation of being deceitful and cunning. In Asia Minor this is especially the case. If his faults cannot be excused, they can at any rate be explained. He has long lived under Turkish oppression, and it is only by superior ability that he can hope to hold his own. Moreover, he has had to deal with Orientals, who regard sharp practice in business matters almost with admiration.

While the Turk is so indolent, it is not surprising that the active, energetic, quick-witted Greek, in competition with him, should seem likely to attain the leading place in Asia Minor which the former has inherited. The Greek surpasses the Moslem in every pursuit in which both engage. He is a skilful seafarer, an intelligent farmer, and a shrewd trader. He excels in the learned professions. Teachers, lawyers, doctors, and bankers are in nearly every instance Greeks. The Greek is chosen to be the broker or agent who negotiates important matters of business for "his Turkish friend." He has secured almost exclusive control over local finances and trade. He never forgets that he is a Greek. His pride in his Hellenic nationality is fostered by every means. He does not acquire the manners or the creed of the masters of the land. Consequently Asia Minor is becoming more Greek than Turkish. Smyrna, which is really the capital, is a Greek city.

THE ARMENIANS.

THE Armenian race formerly numbered 8,000,000, but is now under 3,000,000. In Turkish Armenia there are 1,000,000; in Persian Armenia, 150,000; in Caucasia and Russia in Europe, 850,000; in Turkey in Europe, 250,000; and elsewhere, 60,000. They are a handsome race, though their features generally are large. Of the Caucasian type, they appear to be one of the early offshoots of the Semitic branch. By some ethnologists they are classed with the Iranian group, and Ratzel says that many Armenians could be described as fairer and fatter Persians. In appearance they are strongly suggestive of the Jews. Their national name is Hai, or Haik, or Haiken. The average Armenian is rather above the medium height. His complexion is darkish brown or yellow. The hair is black and straight, though brown hair is often seen, and in young people even fair hair. The nose is large and sharply curved, and the forehead is more noticeable for width than height. The Armenian has a marked tendency to run to fleshiness. The women are often handsome, with regular features and a stately carriage; they have fine, dark eyes, shaded by lashes of unusual length and thickness, which lend their olive complexions a peculiar charm.

The Armenian is serious, industrious, clever, and hospitable. His quick intelligence

enables him to adapt himself readily to the manners and habits of the people among whom he may happen to be living. This intellectual suppleness makes him especially qualified for trading. Timid and taciturn, he displays at least an outward obedience to his rulers.

Their history past and present surrounds the Armenians with a halo of romance. For centuries they have had no separate existence as a nation. Formerly independent, and at times even powerful, they passed under the influence of Persia, which, with Turkey and in more recent years Russia, divides the sovereignty over them. In this state of subjection their position has been little better than that of slaves. Yet it is among the Armenians, whose country extends into Asia Minor, that some of the best traditions and most prevailing religions have started out to influence the world.

In classic times Armenia included the whole of the Van district southward to the 38″ parallel. Their land has been the arena on which the peoples of the East and West have struggled for the dominion of Asia. Assyrians, Medes, and Persians have passed through it. The great generals of antiquity, Darius, Xerxes, and Alexander the Great, have led their armies into it. The Roman Empire was constantly visiting it with her legions. Arabs, Mongols, and Tartars in more recent times overran it with their devastating hordes. In many respects the history of the Armenians is analogous to that of the Jews. Fated to be driven from their own homes, and the victims of every conceivable form of political mischance, they have proved their Semitic ancestry by their remarkable power of persistence as a people. Their family and tribal sentiment, the depth of their consciousness of nationality, and their religion have been preserved by them for generations without the least apparent diminution. It is to these elements of national character that they owe their survival. Even at the present time the Armenians in Turkey are subject to the harassing incursions of nomad Kurds, who quarter themselves in Armenian villages and compel their hosts to feed them and their cattle, without the slightest payment in return except in the form of insults and blows. It is not more than a few years ago that Europe was startled and shocked by the dreadful massacres which the Sultan's unruly subjects perpetrated wholesale in Armenia.

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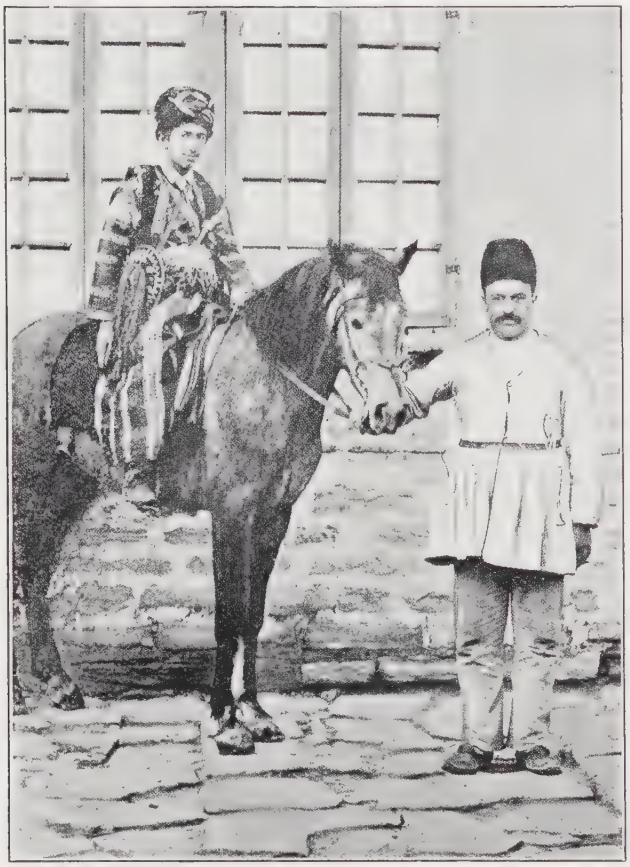
ARMENIAN ORPHANS RESCUED FROM THE MASSACRES.



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A KURDISH MOUNTAIN CHIEF (HEAD OF TRIBE).

Like the Jews, the majority of the Armenians are scattered all over the face of the earth. They live for the most part in separate communities, and passionately cherish the spirit of national brotherhood. Wherever they may be, their affections always turn to the mountains and plains west of the Euphrates, which they still regard as their home. These contain the places which they esteem more sacred than any others on earth. Armenians are to be found in almost all Turkish provinces, but chiefly that of Erzeroum. By no means the most numerous part of the nation lives in Asia Minor. A large number live in Erivan, a province acquired from Persia by Russia some thirty years ago. Altogether there are about 800,000 in the Russian Empire. Many Armenians are merchants in Persia, where they have a colony near Ispahan. Others, again, are found in European Turkey, while in India they share with Jews and Parsis almost the entire monopoly of banking. They appear in the great commercial cities of the Mediterranean, in the Austrian Empire, and in Africa. Armenians have long been established in Great Britain, where they are chiefly engaged in commercial pursuits. They have been settled at Manchester since 1840. In 1862 they were numerous enough to rent a private house for the celebration of divine worship. In 1870 they built a church, where service is conducted every Sunday according to Armenian ritual. Armenian merchants are established at Liverpool. In London they form a considerable community. Occasionally a few Armenians study at Edinburgh and Oxford.

Creyle gives an interesting account of the national costume of Armenian ladies. The way in which they are muffled and swathed when they appear in the streets entirely conceals their charms. In their own homes they present a very different appearance. When not dressed up to receive visitors, their ordinary costume consists of a pair of very loose, bright-coloured trousers, secured tightly over the ankle, so as to expose the naked foot. The upper part of the body is covered with a chemise, which is made in such a way as to leave the throat bare. It is fastened tightly round the waist with a gold, silver, or velvet band. It goes down outside the trousers as far as the knee. Over this appears a kind of embroidered waistcoat, cut square, open in front, and secured with a string just below the bosom. These three garments complete their costume when they are enjoying the ease and privacy of their homes. Their hair, which is usually silky black and of abundant growth, falls down the back in a great thick plait, tied up at the end with bunches of ribbon. When obliged to show themselves to strangers, they sacrifice nearly all this easy grace and beauty to modern fashions. They encase their feet in square-toed French boots, which hardly ever fit, and invariably give the wearers an awkward gait when they move. The trousers, chemise, and embroidered waistcoat are all covered up with a bright green, red, or yellow silk gown. This is made in such a way, and so badly put on, that, when looked at from behind, the ladies appear awkward, misshapen, and squat.

There is no nation in the East where, so it is said, women occupy so exalted a position as among the Armenians. When a man dies leaving a widow, she becomes the head of a community consisting of all her children, with their husbands and wives, and all her grandchildren. She is regarded by this little society in the light of a queen. It is not till her death that the family breaks up, some of them perhaps to group themselves again under one of her daughters as their chieftainess.

At one time the Armenians seem to have been fire-worshippers, like the ancient Persians and the modern Parsis. However, they have long been Christians, and are devout members of a Church which is in many ways distinctive. Some are Nestorians, while a few are Roman Catholics, Gregorians, and Protestants. The Nestorians of the Euphrates and Tigris Basin, numbering about 200,000, reject both the name and the doctrine of Nestorius. The word is a corruption of *Nessarani*, from Nazareth, commonly applied in the East to Christians. The Armenian Church has a ritual of its own, approximating more closely to the Greek than the Latin branch. One of the oldest translations of the Bible is in the Armenian tongue. There are also many works of great antiquity, which deal with matters of Christian doctrine, composed in Armenia. In Erivan they have a monastery, where resides the Patriarch, whom all orthodox Armenians regard as their spiritual head.

Other monasteries are found in different parts of Armenia and Asia Minor. Perhaps the most celebrated Armenian monastery is on the island of San Lazzaro in Venice. This island was handed over by the Republic of Venice in the year 1715 to the Armenian monks whom Mekhitar had brought with him in his flight before an invading army of Turks. The Mekhitarist congregation has been permanently fixed there ever since that time, and has acquired a position of great importance in the Armenian world. The monastery has a library containing 30,000 printed volumes and 2,000 Armenian manuscripts, some of which are very ancient. There are also the first editions of the Armenian classics, of which the owners are naturally proud. The community is under the authority of a principal, who is styled Archbishop of Siounic, and a chapter. The resident brothers occupy themselves with teaching and composing or translating educational, scientific, and religious works. These books are distributed in great numbers among the Armenians in every part of the world. The Mekhitarists have also founded two colleges, one in Venice, the other in Paris,

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KURDISH MOUNTAIN BRIGANDS, ARMENIA.

Photo by Vittorio Sella] [*Biella.*

PEOPLE OF TRANSCAUCASIA.

where brothers of the order, assisted by French professors, educate young Armenians. Many of their pupils afterwards enter the service of the Turkish, Persian, and Russian Governments, in which some of them prove the excellence of the education they have received by rising to the highest administrative posts.

Yriarte, in his work on Venice, gives a graphic description of the gorgeous ritual for which the Armenian Church is celebrated. Describing a high festival at San Lazzaro, he says that "the pontiff and his clergy, clothed in the sacerdotal vestments, intone the sacred chants preserved for centuries by the national tradition. The robes worn by the archbishop and clergy are of the richest materials and most delicate colours, enriched with embroideries, pearls, and silk. . . . The costume of the archbishop consists of a pontifical robe, hidden under the large folds of a Byzantine dalmatic; he wears the mitre ornamented with the emblematic triangle, on the ground of which stands out the mystic eye of the Deity; and in his hand he holds the episcopal staff, the symbol of his dignity. The second personage is the Vartalud Ananias, vicar-general of the monastery. He wears the dress of the Armenian doctors, the Greek cap on his head; he holds the doctoral staff, of which the top is in the form of two serpents. Then follows the archdeacon, dressed in the alb, wearing the stole and the sacerdotal cap; his function during the service is to hold the censer. The effect of all this is extremely grand. The deacon also wears the alb and the stole as a scarf; it is his duty to hold the gospel to be kissed by the clergy and assistants. The sub-deacon wears the alb; the stole rests only on his left arm; during the ceremony he swings a metal instrument (*kechoth*, in Latin *flabellum*), which is in the shape of a disk, ornamented in the centre with the head of a winged angel. Eight acolytes, dressed in long albs, carry the insignia of the archi-episcopal office, the mitre and pallium; others hold the cross, the Latin cross, the doctoral staff, and the staff surmounted with the globe and cross, the badge of the diocese of Siounic, of which the principals of the Mekhitarists are the titularies."